

# HAPPY PASSOVER

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## THE **Indiana Jewish** and Opinion

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*"If You Let The People Know, They Can Act Intelligently"*

SHALOM . . . TODAY IS FRIDAY, MARCH 21, 1975

611 N. Park Ave. - ME 4-1307

VOLUME XLII NO. 26

### An Ecumenical Seder Equals Part Dialogue, Part Digestion

By TERYL DASKAL

It was an indication of the theme of reconciliation in the Catholic Holy Year 1975 that found Rabbi Jon Stein of the Indianapolis Hebrew Congregation, Robert Gordon, regional director of the Anti-Defamation League of B'nai B'rith, and this reporter, attending mass last week at the Fatima Retreat House.

The same spirit of reconciliation also found Father Richard Terrill, chairman of the archdiocesan commission for

ecumenism, and Father Kenny Sweeney of the Retreat House, sitting at the head of a Seder table along with Sisters Tomacina and Angela.

Co-sponsored by the Fatima Retreat House and the ADL, the concept of the Ecumenical Seder was developed by father Terrill and judging by the over 50 mothers who participated, it was a success.

**PARTLY THE** process of dialogue and partly the product of four cups of wine, the Seder experience went a long way

toward reducing the separation and bitterness that have often plagued the Passover and Easter seasons. In addition to learning the virtues of Carmel wine and the recipe for potato kugel from the ladies of B'nai B'rith Chapter No. 924, the mothers also found out that reconciling Easter and Passover is in some degree a history lesson.

"The Last Supper was a Seder," explained Father Terrill. "Jesus was 100 per cent Jew. He thought, he lived, he prayed as a Jew. Christianity has its origins in Judaism. Jesus' followers attended temple."

"After the Last Supper, Jesus took the bread and then the wine and blessed them in turn," he continued. Terrill pointed out the similarity between the Jewish and Catholic blessings over bread and wine. "That bread had to be matzoh."

"To us, what Jesus did and what he said became the Eucharist and the Mass, but it was wine and matzoh. We cannot ignore the relationship. Hebrew, after all, was our Lord's language. The Seder is a meal and an act of worship. It is ritual and symbolism. The sacraments are signs too," he concluded.

In the Mass which followed the dialogue, matzoh was used instead of the traditional wafer for communion bread.

**RABBI STEIN** explained the significance of Passover for Jews, also starting with its historical origins as the Feast of unleavened bread, as a celebration of the spring harvest, and as the observance of Passover by farmers with the sacrifice of the pascal lamb. He emphasized the themes of freedom, of the Messiah yet to come and of the family, which inter-play throughout the holiday.

He also admitted it was not easy to bridge the gap between Catholic and Jew when discussing Passover.

"It is a hard thing to discuss," he said, "because of the history of conflict especially in the Middle Ages — ritual murder charges. At that time, opening the door for Elijah was also to show non-Jewish neighbors that no murder was occurring inside. With the door open, anyone could look in."

**"THE FEELINGS** of Passover are difficult to share, perhaps because what used to occur has taken on tremendous, significant over-tones. There is a feeling that if Jews don't care

(Continued on Page 46)



#### REMEMBER WHEN?

Where were you when these little people were in nursery school in the fall of 1954? If you remember then, well, you might remember who these people are. Let the Indianapolis Jewish Historical Committee know who is in this picture, or let them know where they might find more pictures for display at the opening of the Jewish Community Center. Call Committee Chairman Mrs. Louis Fink at 255-9786 or call the Center.

#### April 1 Goal

### Federation Campaign Tops \$2.1 Million, More Needed

The 1975 Jewish Welfare Federation campaign has surpassed \$2.1 million in pledges, but a sizable number of prospects are still to be contacted.

Campaign chairman Ben Paller, at a meeting of his cabinet leadership last week, urged division chairmen to reorganize for a final "push" during the next two weeks so the drive can be completed promptly.

The total pledged so far is the second best ever in Indianapolis, second only to the Yom Kippur War campaign of \$2.6 million last year.

"Campaign '75" also promises to be one of the best in the country, according to preliminary national statistics available.

**"WE HAVE ONE** of the best campaigns in the country going for us," said Paller, "and the end result will depend on the dedication of those people who assumed campaign responsibility."

The various division leaders

were asked to collect all outstanding pledge cards by April 1. Cards still to be covered by that date will be turned over to a telephone committee for one final effort.

JWF President Irwin Katz pointed out the total pledged so far was inadequate because 1975 (Continued on Back Page)

#### Dinner Of State Set For May 18

Plans for the first Indiana Israel Dinner of State, to be held under the patronage of the Israeli Ambassador to Washington, are now being finalized.

The dinner, to be held on May 18 at the Indianapolis Hilton, will be attended by Israeli and U.S. dignitaries and honors will be bestowed on local leaders.

Further details will be announced shortly.



#### ADMIRING THE PRODUCT

Robert Gordon (left to right), Mrs. Kenneth Kaplan, Mrs. Jacob Frankovitz, Mrs. Leonard Rubenstein, Mrs. Evelyn Goldberg of St. Louis



#### JOINT LEADERSHIP

Father Kenny Sweeney (L), Rabbi Jon Stein and Father Richard Terrill



#### JOINT PARTICIPATION

Mrs. Kenneth Kaplan (L), and Mrs. Steven Hochman



## Rabbi Steiman To Receive Honorary Degree April 20

Rabbi Sidney Steiman, Assembly, the International spiritual leader of Congregation Beth-El Zedeck, will receive the degree of Doctor of Divinity, honoris causa, from the Jewish Theological Seminary of America at a convocation to be held April 20 at Grossingers, N.Y. The degree will be conferred upon Rabbi Steiman at the special convocation which will open the 75th anniversary convention of the Rabbinical

Association of Conservative rabbis. "In recognition of a career which has brought honor upon the Rabbinical Assembly, the Seminary, and the Conservative Movement," the degree is being conferred on Rabbi Steiman, stated the letter from Dr. Gerson D. Cohen, Seminary chancellor in which he informed Rabbi Steiman of the selection.

## Everyone Reads The Post And Opinion

## B'nai B'rith Menorah Chapter Offers Rent-A-Genie April 5

Have you always wanted to have dinner prepared in your own kitchen by a locally well-known chef; or perhaps, you'd prefer to have someone else provide the entertainment at your child's next birthday party? Want your ears pierced? Need someone to do some typing or maybe you want a babysitter? Now is your chance.

All these services and many others will be offered at "Rent-A-Genie" auction sponsored by B'nai Brith Women-Menorah Chapter at 8 p.m. on Saturday,

April 5, at the Marten Manor Apartment Clubhouse at 79th and Harcourt. Proceeds will benefit the B'nai Brith Women's Children's Home in Jerusalem.

Cost will be \$12.50 per couple and includes a complete, catered dinner, gourmet dessert table, two free set-ups, door prizes and very special entertainment — in addition to the opportunity to bid on and buy services offered by members of B'nai Brith Women — Menorah Chapter. Items donated by local businesses will be auctioned off also.

TICKET STUBS and reservations must be in no later than March 28. For more information call any of the following Mrs. Joe Frankovitz 251-5449, Mrs. Norman Ettinger 255-7147, or Mrs. Gary Dubow 844-8082.

President of Menorah Chapter is Mrs. Steven Hochman. Chairman of this event is Mrs. Joe Frankovitz. Also Mrs. Arnold Rubenstein, reservations and tickets; Mrs. Norman Ettinger, publicity; Mrs. Stanley Freidman and Mrs. Howard Goldt, business donations; Mrs. Jay Bergida, entertainment; Mrs. Gary Dubow, telephone; Mrs. Mitch Steinberg, gourmet desserts; Mrs. Lawrence Ettinger and Mrs. Sanford Fleeter, decorations and flyers. Other committee members are Mrs. Sam Nedianio, Mrs. Fred Berns and Mrs. Michael Mintz.



TIRZAH  
...the floorshow

## Mrs. Greenblatt New Teacher

Mrs. Tobi Greenblatt is the new Kinder Kongregation leader, according to an announcement by B'nai Torah. B'nai Torah would like to publicly thank Mrs. Yael Kahanov for her leadership in the Kongregation since September.

Mrs. Greenblatt has particular expertise in working with 3-5 year-olds. The Kongregation's goal is to provide pre-schoolers with a positive experience with their religious heritage and synagogue.

The Kongregation meets at 10 a.m. on Saturdays in the Kindergarten room and lasts about one hour.

## On Television

Sunday, March 23

Channel 6, noon, "Focus on Faith," Rabbi Murray Saltzman, "Passover."

Channel 20, 9:30 p.m., "Arabs & Israelis - Jerusalem."

Wednesday, March 26

Channel 20, 6 p.m., "Art-Culture in the Cornfield, an interview with painter-printmaker Martha Slaymaker."



## CAP 'N GOGGLES Restaurant

### FEATURES

### HOLIDAY BUFFET March 30, 1975

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## Bouquet of Week

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**REGGIE HOLLANDER**

Our bouquet this week goes to Reggie Hollander who was recently honored at the 60th Annual Purim Ball for her many years of dedicated service to the Jewish Educational Association. Reggie served as president of the J.E.A. Auxiliary for two terms from 1946-48 and 1948-49, in addition to serving on the Women's Auxiliary Board of the J.E.A. from 1929 to the present.

REGGIE HOLLANDER is a life member of Hadassah and according to Chapter President Mrs. Abraham Max, "Reggie is an invaluable member of the Indianapolis community. She has served on the Board of Hadassah for the past 40 years and is well known for her extensive involvement in numerous community functions. She is indeed a pillar of the community."

A regular participant in services at Congregation Beth-El Zedeck, Reggie has served on the Sisterhood Board of Beth-El for many years and currently serves as an honorary member of the Sisterhood Board.

For the past 30 years she has volunteered her services as the official representative of Beth-El Zedeck in the ritual immersion into the mikvah. Many of the women who are converted by the immersion ritual with Reggie as their guide, consider her to be their god-mother, according to Rabbi Sidney Steiman. Rabbi Steiman also said that in previous years, her home served as the hospitality home for visiting Rabbis and guests to the community who wanted to observe kosher dietary laws.

MAKING STRANGERS feel welcome is Reggie's trademark and in 1947 when Sidney Goldstein arrived in Indianapolis after his release from a concentration camp in Hungary, the Jewish Family and Children's Services called Reggie and asked her to let Sidney spend the weekend with her and perhaps converse with Sidney in Hungarian, Reggie being a native of Hungary. After talking to Sidney, Reggie realized that she and Sidney were from the same city, Miskolc, and Reggie knew many members of Sidney's family. At the conclusion of the weekend visit, Reggie insisted that Sidney stay with the Hollanders.



REGGIE HOLLANDER

and he became their adopted son, staying with Reggie and her family for eight years until he went into the service. Sidney and his lovely wife, Charlotte, make their home in Indianapolis and fondly call Reggie Hollander, "Aunt Reggie."

Reggie came to Indianapolis in 1921. She is the widow of the late David Hollander and the mother of four children, Rabbi Arthur Hollander of Long Beach, Calif., Mrs. Morris Bittner (Clarissa) of Peoria, Ill., Mrs. Alan Senker (Vera) of Cincinnati and Mr. Robert Hollander of Indianapolis. Reggie is also the proud grandmother of nine grandchildren.

REGGIE'S HOBBY is baking and she is well known for her Hungarian pastries and strudel. Every year she bakes her special coffee cake and donates it to the U.S.Y. Purim Carnival for raffle. Her cake was the leading fund raiser of all of the baked goods donated to this year's carnival, according to Rabbi Steiman.

It is with our warmest wishes that we send this week's bouquet to Reggie Hollander.

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## Brandeis Sale Needs Books

Donations of all types of books are needed for the annual Brandeis Book Sale. All contributions are tax deductible. The Brandeis Book Sale is co-sponsored by the Jewish Community Center's Women's Service League and Brandeis Women's Committee. Mrs. Renee Bass is overall chairperson. For further information call 255-3533 or 251-9467.

## POST-MARKED

### 25 Years Ago

Serving on the Women's Division Box Collection Committee were Mrs. Sam Hochman, Mrs. Lester Engel, Mrs. Aaron Unger, Mrs. Hugo Chan and Mrs. Jay Pels.

### 10 Years Ago

Percy Simmons was elected Chairman of the Indianapolis Chapter of the American Jewish Committee.

Bar Mitzvahs were announced for Daniel Sidney Rubenstein, Gerald Alan Levin, Joseph Charles Bernstein and David James Backer.

### One Year Ago

B'nai Torah formed a Bikur Cholim Club under the leadership of Jack Dorfman. Daniel Linderman and Steve E. Fivel were bar mitzvah.

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All communications involving editorial material should be addressed to 611 N. Park Ave., Indianapolis, 46204. All circulation correspondence should be addressed to Post and Opinion Subscriber Service, 101 Fifth Ave. New York, N.Y. 10003.

Known office of publication, 611 N. Park Ave., Indianapolis, Ind. 46204. Second-class postage paid at Indianapolis, Indiana and at additional mailing office.  
All publicity must be in the office of The Indiana Jewish Post and Opinion by Monday of the week of publication. No publicity can be taken over the phone. Publicity photos must be in the office by Friday the week preceding publication. Publicity releases received by Friday the week preceding publication will be given preference.  
Changes of address and other circulation problems are handled by mail, not phone. Please enclose a recent label from your copy of the paper showing your name and address.





### FOUR WINNERS TO NEW YORK

The written portions of the J.E.A. Bible Contest were completed recently and all four winners will be sent to the National Finals in May in New York. Neil Friedman won in the Hebrew Division and in the English Division Lee-Ron Steinlauf took first place, with Sherry Gurvitz and Jamie Gray in a virtual tie for second. Pictured above are students in the Hebrew Division, Neil Friedman (left), Daniel Epstein, Monica Hasten and their instructor Moti Kahanov, as they competed in the preliminary contest several weeks ago. Other students who competed in the English division were Ellen Schankerman, Orah-Lee Steinlauf and Karen Weinstein.

### Gary A. Ruben Elected Trustee

Gary A. Ruben was elected a trustee of the Children's Museum of Indianapolis at the board's annual meeting held last week. Thomas Berry was elected also and nine other trustees were re-elected, including Mrs. Joseph A. Rothbard and Mrs. J. William Julian.

### JEA Camp Needs Aides

The JEA six-week summer camp for three-year-olds begins June 9, and two teaching aides are needed for the three-day-a-week program. Candidates for this position must be students in either Junior or Senior High who are willing to work Monday, Wednesday and Friday from 8:30 a.m. to noon. Those young people chosen for this position will receive on-the-job training and a small honorarium at the end of the summer. For applications and further information, please contact the J.E.A., 255-3124.

## Inside Indiana

### Concerning Congregations

B'NAI TORAH will hold a Passover Workshop at 7:30 p.m. on Sunday, March 23. You will learn how to conduct a Seder; relevant laws and customs; holiday melodies and more. Everyone welcome.

THE CENTRAL STATES Adult Regional Retreat, sponsored by the Union of Orthodox Jewish Congregations of America, will take place at the Shawnee State Park Lodge in Portsmouth, Ohio from May 30-June 1. Details will be forthcoming.

OVER 20 OF B'nai Torah's

Junior N.C.S.Y.'ers traveled to Louisville for a regional junior Shabbaton, hosted by Congregation Knesseth Israel. Senior N.C.S.Y. chaperons were Lisa Goldstein, Nina Young and Danny Epstein. If you know a 5th-7th grader who is interested in joining Junior N.C.S.Y., have him contact Michael Aronson, 257-2076 for details.

INDIANAPOLIS HEBREW Congregation is planning to honor those who have been members 50 years or more, at a Sabbath Service April 25. Another service is being planned for those who will

(Continued on Page 45)

## Dave Yaver Memorial Wins Second Half BB Bowling Title

Dave Yaver Memorial came from behind in the third and deciding game last Sunday to defeat rival Raleigh Ltd. 20-10 and capture the second half title in the B'nai B'rith Bowling League. Yaver will now face the first half winner Schuchman Metals on March 30 at 10 a.m. for the League championship.

Winners were led by Stan Green, a 41 handicapper, who rolled a 562 series, and Mike Silverman, who bowled a 542. Raleigh was paced by Rolly Koplow, Marv Sablosky and Bob Lutz with 550, 542 and 515 respectively but it was not enough.

The What's It All About Chalfie? Team finished second just 10 points behind by winning 21 points from Weight Watchers. Dave Gilman, Steve Weil and Larry Bergsman bowled well for the winners who lost three of six games the last two weeks by under 10 pins.

High score last week went to Al Segal of the Style Store with 592. This week-end Yaver Memorial and Paper Capitol

teams travel to Chicago to compete in the National B'nai B'rith Tournament.

### Final

### B.B. Ratings At Center

#### Grades 3-4

	w	l
—Hy Calderon-		
New York Life	11—2	
S. Cohn & Son Auto Co.	11—2	
Howard Johnson's		
Motor Lodge	5—6	
Industrial Salvage Corp.	4—7	
Melvin Simon & Assoc.	3—8	
K&F Industries, Ind.	3—8	
—League winners because of tournament victory.		

#### Grades 5-6

—B.B.'s Bandits	7—4
Jack's Jiffy Auto Wash	8—5
Pintchuck-Reisman	6—5
Ben's Island	6—7
Kaufman Ins.	4—7
Shapiro's	4—7
—League winners because of best won-lost percentage.	

#### Grades 7-9

—Nuggets	5—5
Colonels	6—4
Pacers	5—5
Nets	4—6
—League winners because of tournament victory.	

#### Adult Under 30

Super Sonics	8—2
Kings	4—6
Trailblazers	4—6
Celtics	4—6

#### Adults Over 30

Rockets	10—3
Knicks	7—4
Bulls	7—5
Lakers	6—6
76'ers	2—9

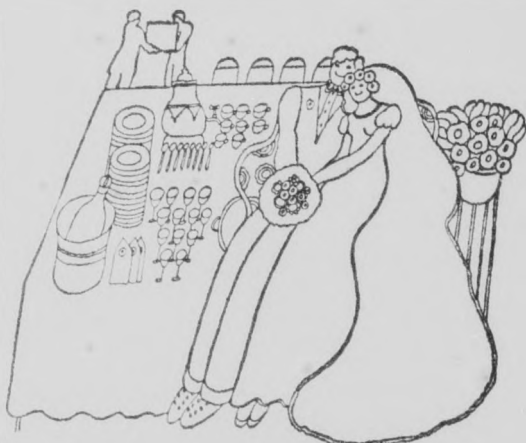
#### Varsity Teams

Grades 5-6 Varsity	7—9
Grades 7-9 Varsity	7—6
High School Varsity	8—5

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## Mrs. Sylvia O. Spiegel Dies, Active In Sisterhood Affairs

MARION — Funeral services for Mrs. Sylvia O. Spiegel, 79, Bal Harbour, Fla., former Marion and Anderson resident, were held in Marion on Wednesday, March 12. The widow of Charles Henry Spiegel, she died on March 10 at St. Francis Hospital in Miami Beach, Fla. Rabbi Jonathon Stein officiated.

Born in Lincoln, Neb., she was active in many civic and Jewish organizations. She was a former president of her temple sisterhoods in both

Marion and Anderson, a former state president of the National Federation of Temple Sisterhoods and was on the national board of directors of NFTS. She was a member of Sinai Temple.

Survivors include three daughters, Mrs. Charles Fisch of Indianapolis, Mrs. Leon Plank of Syracuse, Ind. and Mrs. Julian Hoffman of Field Park, N.J.; one sister, Mrs. Joseph Steifler of Marion; eight grandchildren and one grand-son.

## Mrs. George Claymon Dies, Member IHC And Council

Services for Mrs. George J. (Evelyn) Claymon, 66, of 8202 N. Pennsylvania, who died March 14 in Methodist Hospital, were held last Sunday at Aaron-Ruben-Nelson Meridian Hills Mortuary. Burial was in Indianapolis Hebrew Cemetery North with Rabbi Murray Saltzman officiating.

Born in Des Moines, Iowa, but in Indianapolis 32 years, Mrs. Claymon operated the Claymon Corp. with her husband as the

firm's secretary-treasurer.

She was a member of Indianapolis Hebrew Congregation, Hadassah and the National Council of Jewish Women.

She is survived by her husband; two sons, William of Indianapolis and Allan of Cincinnati; a brother, Joe D. Goldberg of Beatrice, Neb.; and six grandchildren. Memorial contributions may be made to Hadassah, The Heart Fund or the Cancer Society.

## Services Held Last Sunday For Rudolph Klapper

Services for Rudolph (Rudy) Klapper, 68, of 6407 Park Hoover Dr., who died in Houston, Tex. on March 14, were held last Sunday at Aaron-Ruben-Nelson Meridian Hills Mortuary. Burial was in Beth-El North and Rabbi Sidney Steiman officiated.

A native of Louisville, Klapper had lived here 60 years. He was a member of Congregation Beth-El Zedeck.

United Orthodox Hebrew Congregation, B'nai Torah and the Masonic Lodge. He was owner and operator of Rudy's Liquor Store Inc. for 40 years.

He is survived by his widow, Esther Klapper; three sons, Richard, Gerald and David; two daughters, Mrs. Lowell (Marlene) Wohlfeld and Mrs. Alex (Sheila) Nurell; four brothers; Abe, Jack, Dave and Max Klapper; a sister, Mrs. Morris (Zelda) Epstein; and eight grandchildren.

April 5:

## Yahrzeit Tribute To Cantor Jade

A memorial tribute to the late Cantor Yitzhak Jade, z.l., distinguished cantor of B'nai Torah from 1957 to 1971, will be held at 5:45 p.m. on Sunday, April 5. The tribute will be in the form of a "lernen" — an hour of Jewish topics befitting the character and ideals of our late Cantor on the day of his Yahrzeit.

All members of the Congregation and friends in this community are kindly requested to attend.

A similar "lernen" Yahrzeit will be held in the Fall on the Yahrzeit date of Rabbi Fruchter, z.t.l.

### SPRING CLEANING PROBLEMS?

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## Birth Announced

Mr. and Mrs. Joseph Alpert, 544 W. 83rd Place, announce the birth of their second child, a daughter, Diana Beth, born on Jan. 28. They are also the parents of a daughter, Sandra, 3 years old. Paternal grandparents are Mr. and Mrs. Harry Alpert of Indianapolis. Great grandmother is Mrs. Jacob Solotken of Indianapolis.

## Marshall Schiller To Be Bar Mitzvah

Marshall Schiller, son of Mr. and Mrs. Arthur Schiller, will celebrate his bar mitzvah on Saturday morning, March 22 at Congregation Beth-El Zedeck.

Maternal grandfather is Mr. Nicholas Elliott of Forest Park, Ill. Paternal grandmother is Mrs. Max Schiller of Carmel, Ind.

Hostesses for the affair are Mrs. Irving Joffe of Indianapolis, Mrs. Morris Davidson of South Bend and Mrs. William Kalady of Chicago.

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## So What's New?

## Speaking On The Social Side

By PHYLLIS STEINBERG  
Call 846-6404  
Write 9105 Spring Mill Road  
Indianapolis 46260



Mrs. Steinberg

A capacity crowd attended the 39th Annual Donor Affair of the Indianapolis Chapter of Hadassah recently at the Beef-N-Boards Dinner Theater. The afternoon began with cranberry juice cocktails and plenty of chit-

chat as this year's Hadassah donors made their way around the dimly lit many-tiered dinner theater.

Exchanging conversations about recent happenings as they waited their turn in the luncheon buffet line were Mrs. Gerald (Cookie) Kraft in a purple sweater duo and coordinated purple and white slack outfit and Mrs. Art (Ruth) Klein in the "blue jeans look" with a blue denim jacket and matching pants accented by embroidery on the back of the jacket and the slacks. Pink brushed denim slacks and mat-

ching jacket trimmed with sparkling beading were worn by Mrs. Jack (Faye) Dorfman as she enjoyed luncheon with Mrs. Robert (Debbie) Greenhut. Mrs. Dan (Liz) Domont elected to wear a yellow and orange paisley print dress as she chatted with Mrs. Frank (Elaine) Safran who looked lovely in a pink knit suit accented by a pink and white scarf tied at the neckline.

OUT-OF-TOWN GUESTS included several mother and daughter couples who were en-

joying the afternoon together. Mrs. Martin (Jeannie) Lewis and her mother, Mrs. A.K. Strauss of Columbia City, Ind., were among the Hadassah donors and Mrs. Benjamin Bain from California was escorted to the affair by her daughter, Mrs. Robert (Beverly) Silbert. Also joining Beverly Silbert was her mother-in-law, Mrs. David Silbert of Shelbyville. Escorting Mrs. Bernard Sosin of Sycamore, Ill. was her daughter-in-law, Mrs. Ted (Judy) Sosin and arriving from Dayton, Ohio was Mrs. Gerhard Joseph who spent the afternoon with her daughter, Mrs. Marc (Barbara) Freeman.

through the past six decades. Highlights of the show included the dancing talents of Mrs. Dennis (Janet) Dann, who also directed the musical revue, and "Bridge Over Troubled Waters" sung by Mrs. Michael (Judi) Siegel who played guitar as she sang about Israel. The cast included Mrs. Charles Cohen, Mrs. Irving Freedman, Mrs. Jack Frisch, Mrs. Willard Gray, Mrs. Leonard Kaseff, Mrs. Martin Lewis, Mrs. Justin Libby, Mrs. David Regensrief, Mrs. Robert Silbert, Mrs. Harold Smith, Mrs. Ted Sosin, Mrs. Jerome Tamler and Mrs. Sanford Schwartz.

A CAST of Ha'Ima Hadassah NEW LIFE MEMBERS were stars presented a variety show awarded their pins by Mrs. depicting history of Hadassah (Continued from page 45)

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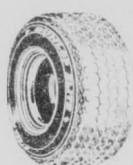
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### Births Announced

Mr. and Mrs. David Rapaport of Grand Rapids, Mich. (formerly Marlene Levin of Indianapolis) announce the birth of their first child, a daughter born on Feb. 21. Maternal grandparents are Mr. and Mrs. Fred Levin of Indianapolis. Paternal grandparents are Mr. and Mrs. Seymour Rapaport of Grand Rapids, Mich. Great grandparents are Mr. and Mrs. Sol Levin of Indianapolis.

Mr. and Mrs. Michael E. Beck of Deerfield, Ill. (formerly of Indianapolis) announce the birth of their third child, a son, Seth Andrew born on Feb. 24. They are also the parents of two children, Brian, 5 and Scotty, 3. Maternal grandparents are Mr. and Mrs. Earl Cohn of Chicago. Paternal grandmother is Mrs. Dorothy Finegold of Indianapolis.

Mr. and Mrs. Stuart Sobel, 1525 Northbrook Dr., announce the birth of their second child, a daughter, Laura Michele, born on March 5. They are also the parents of a daughter, Jennifer Ellen who will be three in May. Maternal grandparents are Mr. and Mrs. Walter Blumenthal of Youngstown, Ohio. Paternal grandmother is Mrs. Edward Sobel of Columbus, Ohio. Great grandmother is Mrs. Dora Kannensohn of Youngstown.

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## A Hoosier Rabbinate

Memoirs of Rabbi Morris M. Feuerlicht

**Editor's Note:** These memoirs, which appeared in the book **LIVES AND VOICES** by Dr. Stanley F. Chyet copyrighted by the Jewish Publication Society, are part of a series of reprints.

The first annual meeting of the federation to which I have just referred remains an especially vivid one to me. Julius Rosenwald and Judge Julian W. Mack, who was then sitting on the federal bench in Chicago, had been particularly active in supporting and organizing the national federation movement, and they volunteered to come down to help us. Their mere presence, of course, was itself enough to encourage and fortify us. Among other things, they suggested that, in our efforts to improve and strengthen our new social service program, we make a combined and determined effort to do away with the wasteful and extravagant practice, then universally current, of sending flowers on the death of a friend or loved one, and replace it with a contribution of their equivalent cost to the federation, or some equally worthy cause. The suggestion found immediate favor, and its consistent execution here in Indianapolis, both within and without our Jewish group, may be said historically to have dated from that meeting. But, in addition to their presence and addresses at our meeting, both Rosenwald and Mack remained over the

following day, an exceedingly hot one in June, to help in soliciting new memberships and also to increase the con- (Continued on Page 44)

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How does a Jew, isolated in Siberia, living in a hostile atmosphere, manage to celebrate a traditional Passover?

Alexander Roisman, 48, of Novosibirsk, his wife and two sons, will manage to do so again this year, but thanks only to inborn stubbornness, intellectual ingenuity and spiritual power which has characterized Jewish survival through the ages.

HOW DOES he manage without a Haggadah or even a basic knowledge of the Hebrew language? The explanation of his unique struggle is contained in recent letters addressed to Dr. Ira Hammerman, formerly of New York, and now a lecturer of bio-physics at Bar-Ilan, Israel's religiously-oriented University. Dr. Hammerman had initiated his correspondence with Alexander Roisman three years ago.

"We had to learn everything anew," writes Roisman, "I had to read the Bible (in Hebrew) with the help of a Hebrew dictionary. This work took about five years! I did this work alone, without a teacher, even without some parallel text (translation). . . Then I set out to study the prayers. I understand them, but I cannot read fluently.

"Though I didn't ever see a Passover Seder, I had restored one for our family. We celebrate it every year from 1968. I struggled with the Haggadah for two months and deciphered it as I could. I was forced to omit incomprehensible passages and to abridge by far the Seder (let G-d forgive me for this!)

"I completed my books (the Bible and the Seder) of odd and torn sheets. Now I have the treasure — the Haggadah and the other books which you have sent me."

FOR THE PRESENT Seder, therefore, the Roismans will have a proper Haggadah just received from Dr. Hammerman and they will be able to conduct a proper Seder for the first time. But their hearts will be in Israel. They applied to leave more than three years ago, but the Soviet authorities claim that  
 (Continued on Next Page)

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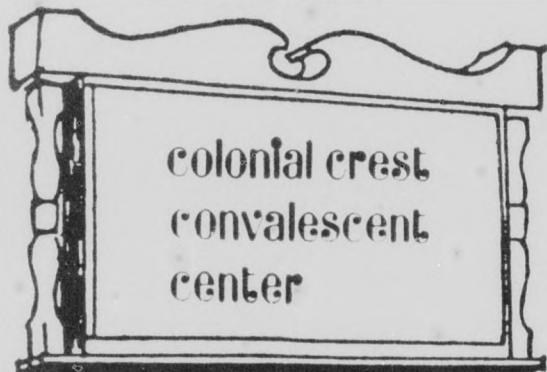
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# History Of The Haggadah

The Haggadah is as much a part of Pesach as is the Seder, the matzo, the bitter herbs and the wine. No one would dream of sitting down at the Pesach Seder without it. The Haggadah is a kind of "guide book" for the celebration of Pesach. It has directions on how to conduct the Seder, explanations for the Pesach symbols, selections from Psalms (113-118), interesting stories, children's folk songs, riddles and prayers. Most important of all, it tells the story of why we celebrate Pesach.

The Haggadah has a long history. It is more than 2,000 years old. Even before it was written down, the father of the family would tell the story of Pesach at the Seder table. He was following the commandment in the Bible, "Thou shalt tell thy son in that day, saying: It is because of that which the Lord did for me when I came forth out of Egypt." The very term "haggadah" comes from the Hebrew word "hageyd," which means "to tell."

AS TIME WENT by, more parts were added to the Haggadah, which was still not written down — prayers, hymns, selections from the Mishnah. By the Middle Ages so much had been added that it was necessary to record the Haggadah was not a separate book, but a part of the prayer book. Soon after the Middle Ages the Haggadah became a book in its own right.

It is in the Haggadah that we learn the use of the sacrificial lamb (Pesach), unleavened bread (matzo) and bitter herbs (maror). It interrupts the thanksgiving (Hallel) by the meal, and at last ends with the songs of Adir Hu and Chad Gadyo (An Only Kid).

One of the most stirring parts of the Haggadah is recited at the beginning of the Seder, and begins with Ho-Lachmo Anyo. "This is the bread of affliction." The head of the house rises, lifts the plate of matzo in his hands, and recites, "This is the bread of affliction which our fathers ate in the land of Egypt."

## Some Jews Skip

(Continued from Preceding Pg.) Roisman once had access to "secret research" and therefore cannot leave. In the meantime he has lost his job as a mechanical engineer in a toy factory and is working as a night watchman. His wife, a surgeon, is constantly harassed to quit her job.

ONCE having heard from Dr. Hammerman about the great tradition of learning at Bar-Ilan University, Roisman wrote that a recurring "dream" was that his children Paul, 13, and Leo, 11, should one day study at Bar-Ilan. "But for the present," he concludes, "all this is only our dreams, because nobody knows his fate or that of his children when they will grow up."

But he vows to persist. In one of his recent letters, written in self-taught Hebrew, he writes: "Let G-d give strength to all of the Jews for victory in this battle. . . . Our arrival in Israel will be as the second birth of ourselves."

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(Continued from Preceding Pg.)  
 the Land of Israel. Now we are slaves. Next year may we be free men."

HO-LACHMO ANYO is one of the oldest sections in Aramaic, a language spoken by our ancestors in Israel almost 2,000 years ago. It was once customary for the head of the house to step out into the street and recite Ho-Lachmo Anyo. Today the invitation to the poor is recited within the home — but the spirit of hospitality remains the same.

Following Ho-Lachmo Anyo, the youngest child recites the Four Questions:

Why is this night different from all other nights?

1. On all other nights, we eat either leavened or unleavened bread. Why on this night do we eat only unleavened bread?

2. On all other nights we eat all kinds of herbs. Why on this night do we eat only bitter herbs?

3. On all other nights we do not dip the vegetables even once. Why on this night do we dip them twice? (First parsley in salt water, then bitter herbs in charoses.)

4. On all other nights we eat either in a sitting or a reclining position. Why on this night do we all recline?

THEN COMES the long story of the Exodus from Egypt followed by the passages about the four different kinds of sons a man may have — the wise, the wicked, the simple, and the son who asks no questions. The wise son eagerly asks about Pesach and why it is celebrated. He is given a full explanation. The wicked son scoffs at Pesach, and his father tells him that if he had lived in Egypt, he would not have been worthy of being saved. The simple son asks a simple question and gets a simple answer. The fourth son asks nothing, but his father does not neglect him. He, too, is told why we celebrate Pesach.

The Haggadah has played an important part in developing Jewish art. In the Haggadah, artists found many subjects they could illustrate — the four sons, the ten plagues, Jacob's ladder, the crossing of the Red Sea, the patriarchs, the baking of the matzo and many other things. The artists of the Haggadah all expressed themselves in their own way. Some preferred to draw the initial letters in artistic way. There is a Spanish Haggadah of the 14th century which has many pictures of Seder scenes. This Haggadah even has a picture of a little boy asking his father the meaning of the festival. The Spanish Haggados usually were in beautiful colors, with gold lettering and ornamentation.

IN THE 17th century, Amsterdam became a center of Jewish printing. In 1695, the famous Amsterdam Haggadah appeared "in the house and to the order" of Moses Wesel. This Haggadah was illustrated with copper engravings. On the title page are the words: "Formerly the pictures used to be cut in wood. That was not so beautiful. Now that they are engraved in copper, everyone will realize the difference, which is like that between light and dark." In a later Amsterdam Haggadah

(Continued on Next Page)

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**Passover Story Retold**

The table is decked in gleaming white, the candles cast a warm, flickering glow, and the proud wine cups stand ready to play their part in the annual drama of the Pesach Seder.

The Seder marks the beginning of Pesach, the first in the calendar of Jewish festivals. Pesach is also the oldest of Jewish holidays. For over 3,000 years, we have observed it with joy and thanksgiving, for once it marked the end of a dark period of slavery and set ablaze a torch of liberty and freedom that we were to carry proudly aloft for centuries to come.

TO LEARN THE story of Pesach, we must wend our way across the sands of time, to a distant age and to a strange land. There, in ancient Egypt, lived Joseph, the favorite and gifted son of Jacob. Joseph had been sold by his brothers to Midianite merchants, who in turn had brought him to Egypt. One day he was thrown into prison on false charges. Soon afterwards, the ruler of Egypt had a strange dream in which seven lean cows devoured seven fat ones. Not a single wise man or wizard in all the land could tell the meaning of the dream. Then Joseph, who had interpreted dreams for the royal cupbearer and baker, was called before the Pharaoh.

"I have dreamed a dream and none can interpret it," said the Pharaoh.

Joseph knit his brow. "God is the interpreter of dreams. Perhaps through me He shall grant the Pharaoh peace of mind."

JOSEPH TOLD the Pharaoh that his dreams meant that seven years of famine would follow seven years of plenty in the land of Egypt.

The king rewarded Joseph by making him governor over all the land. The new governor built huge granaries to be filled during the years of plenty. When the years of famine came, the full granaries saved Egypt from starvation.

While he was governor, Joseph had the good fortune to see his brothers again. They had come to Egypt to buy grain during the famine. Joseph recognized them at once and forgave them for what they had done.

"Take with you as much grain as you need," he said. "And — promise me this: you shall bring our father here, so that he may spend his last (Continued on Next Page)

**History Of Haggadah**

(Continued from Preceding Pg.) more picture were added — borrowed from a woodcut Haggadah which had once appeared in Venice.

When the Seder is ended, the Haggados are closed. Children have gone to bed. But in many homes the older people still sit around the table. In olden times men considered it a privilege to recite as many prayers as possible. Today, too, many pious Jews stay up, when the children have gone to bed, to chant one of the books of the Bible, the beautiful "Song of Songs," a word-picture of love and spring, a song of the affection which has bound the Jews to God.

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# Passover Story Retold

(Continued from Preceding Pg.) So the family was re-united years in this great land of and Jacob lived out his days plenty."

together with his favorite son.

MANY YEARS passed. Pharaoh and Joseph and his father and brothers died. Generations came and went. A new Pharaoh rose, who did not know of Joseph and his good deeds. The new Pharaoh feared that the Israelites might grow so numerous that they would overrun the land. To avoid this, he determined to enslave them and oppress them, so that their numbers would diminish.

For many years, the Children of Israel toiled under the taskmasters of Egypt. And then it happened that this Pharaoh, too, dreamed a dream. He saw an old man with scales in his hand: on one side was a small, tender lamb; on the other, all the great men of Egypt. And the little lamb outweighed all the Egyptians. The next morning one of Pharaoh's wise men interpreted his dream. He warned the king that the lamb represented the Israelites and that a child would be born to one of them who would overthrow the Kingdom of Egypt and set all the Israelites free. This child would excel all men in wisdom and his name would be remembered forever.

IN PANIC and desperation, Pharaoh commanded that every baby boy born to the Israelites be cast into the Nile. Thousands of children were drowned by this decree and there was great mourning and weeping among the Israelites.

There lived among the Israelites a man named Amram, of the tribe of Levi. Yocheved, his wife, had given birth to a boy. Wishing to save the child from the hands of the cruel Egyptians, his mother hid him well. Now Pharaoh had sent out spies to search for all the newborn babes. Yocheved made a cradle of bullrushes, the long weeds at the river's edge, and daubed pitch over the cradle to make it waterproof. She put the child into the cradle and set it afloat. Miriam, the child's sister, watched by the river bank, her heart throbbing with anxiety.

AS FATE would have it, Thermuthis, daughter of Pharaoh, came to the river to bathe. She heard a child crying and rescued the little boy. Miriam timidly approached the princess and offered to call one of the Hebrew women to nurse the child. Receiving the princess' permission, Miriam soon returned with her mother. Thus little Moses was reared by his own mother. Afterwards, the princess took the child Moses to the palace.

Although Moses grew up in the palace of the Pharaoh, he never forgot that he was an Israelite. When he saw his people slaving in the hot sun, he determined that he would help end their misery. Once, after he had grown to manhood, Moses saw an Egyptian taskmaster beating an Israelite. Moses struck down the officer and buried him in the sand. When Pharaoh discovered this, he became angry and sentenced Moses to death.

MOSES FLED TO Midian. There he sat down to rest near a well where shepherds gathered. Among them were the seven daughters of Jethro, priest of Midian. Moses helped the girls water their flock, and Zipporah, the eldest daughter, invited Moses to her father's

(Continued on Next Page)

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**Passover Story Retold**(Continued from Preceding Pg.)  
home.

Moses married Zipporah, and for many years he tended the flocks of Jethro. One day he came near the mountain called Sinai. While grazing the sheep, he saw a fire spring up in a thornbush. Amazingly, the bush was not consumed. Moses wanted to approach but the voice of God called out to him from the fire and ordered him to stand still. Then God commanded Moses to go to Egypt and set the children of Israel free.

WITH HIS BROTHER Aaron, Moses appeared before the king and asked him in the name of God to free the Israelites. Pharaoh laughed and said that he had never heard of the God of the Hebrews. Moses threw down his rod, and it became a snake. Pharaoh laughed; his magicians could perform the same feat. And even though Moses' rod swallowed all the other rods, Pharaoh remained unconvinced.

Moses told Pharaoh that if he would not set the Israelites free, God would turn all the waters of Egypt into blood. The plague took place but the king's heart remained unsoftened. Then came the plagues of frogs, of darkness and of wild animals. Each time Pharaoh offered to let the Israelites free if only the plague would cease, and each time he refused to fulfill his promise.

THEN CAME the final plague that broke the will of Pharaoh, the plague that brought death to every first-born in every Egyptian home. In the dead of night, Pharaoh, whose own son lay dead, called for Moses and begged him to take his people out of the land. Moses gathered the Hebrews and left Egypt in great haste. They baked unleavened bread because they had no time to allow the dough to rise. Thus were prepared the matzos which were to become such an important symbol in our celebration of Pesach.

The Israelites marched for three days. Meanwhile Pharaoh summoned his army and began to pursue them. On the sixth day he found the Israelites resting near the Red Sea. The fleeing Israelites were terrified. The sea was in front of them and the mighty Egyptian army behind them. How were they to escape?

MOSES PRAYED to God for aid, and the Lord parted the waters and left dry land upon which the Israelites could go across. Pharaoh followed them into the sea. Then another miracle occurred: the waters became as they had been before, and swallowed the entire army of Pharaoh. Only Pharaoh himself was saved so that he might live to see and hear the glories of God.

The Israelites wandered for 40 years until they reached Canaan, the Promised Land beyond the River Jordan. In Canaan, with the Ten Commandments which God had given them through Moses on Mount Sinai, they began a new life. They built homes and planted vineyards and celebrated their harvest festivals.

SINCE THOSE DAYS, we have celebrated Pesach beginning with the eve of the 15th day of Nisan. During the eight

(Continued on Next Page)

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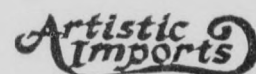
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# Getting Ready For Pesach

The weeks before Pesach are in the air. New buds are an exciting time in the Jewish on the trees and tiny shoots are year. Winter is done and spring pushing their way above the ground. Everything is fresh and new.

Pesach is a festival of spring and change. Everything in the house is scrubbed and polished as the Festival of Freedom approaches. Carpets are cleaned, floors are scrubbed, windows are polished, curtains are changed. Just before the holiday, all year-round kitchen utensils and dishes are put away, to be replaced by those specially reserved for Pesach. Those year-round pots and dishes (except earthenware) which for any reason we are compelled to use for Pesach too, are "kashered." Metal utensils for baking are passed through fire; others, used for cooking, are scalded in boiling water.

A WEEK OR so before Pesach the family goes shopping for clothes. Everyone is completely outfitted from head to toe, with hats, coats, suits, dresses, shoes. Spring and freedom must have new clothes to wear.

Then comes the matzo — boxes and boxes of matzos to last through the Pesach season. In olden days, people used to bake their own matzos. It was quite a task baking matzos, so groups of families would do it together, using the best oven in the largest home. Everyone pitched in, men and women and children. But nowadays, we have modern matzo factories which turn out millions of pounds of matzos each year.

The night before Pesach arrives. The last cleansing ceremony, B'dikas Chometz, begins. To symbolize the change from the old to the new, from the leavened to the unleavened bread, mother has taken bits of bread and put them on window sills and shelves. Now father takes a goose-quill and a wooden spoon, and with his children close at his heels to watch him, he goes looking for chometz. Naturally, he finds the bits of bread easily enough.

(Continued on Next Page)

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## Passover Story Retold

(Continued from Preceding Pg.)  
days we eat unleavened bread to remind us of the bread our father baked in haste when they left the land of Pharaoh.

From ancient times on, Pesach was also the spring festival of the soil. The holiday was celebrated at the beginning of the agricultural year, before the barley was harvested. It was also one of the three pilgrimage festivals, when all Israelites journeyed to Jerusalem to thank God for His bounties and to offer sacrifices at the Temple.

That is the story of Pesach — an epic tale of rebellion against oppression and of glorious freedom from slavery. No other people have a story more thrilling. "You shall tell it to your son on that day," our forefathers were instructed centuries ago. Since that time we have faithfully observed that command.

AS WE SIT DOWN at the Seder this year, let us remember that the story of Pesach is a story for all time. Just as we overcame our enemies in the land of Egypt, so will the Jewish people ever overcome its enemies.



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# Getting Ready For Pesach

(Continued from Preceding Pg.)

HE BRUSHES the bread onto his wooden spoon, wraps spoon and bread in a piece of cloth, and puts it away till morning. Then he burns it, together with any bread left at breakfast. After ten in the morning of the day before Passover (erev Pesach) no chometz may be eaten. Neither are matzos eaten that day (except for egg matzos) so that the real Pesach Matzos will taste fresh and new when they are eaten at the Seder.

Everything is ready for Pesach — but one thing. Jews have always been taught to share what they have with others. Pesach is a holiday of gratitude and thanksgiving. No one would dream of closing his eyes to the poor on Pesach. Everyone who possibly can contributes to the fund known as "maos chittim," which means "money for what." This fund is used to provide for the food and holiday needs of the poor families in the community.

Everything has been taken care of. The holiday is about to be ushered in. For eight days, beginning at sundown of the 14th day of the month of Nissan, the family celebrates the Festival of Pesach. The first and the last two days are observed as full holidays; the intervening four days (Chol Hamoed) are half-holidays.

EVENING OF THE first Seder comes at last. Dressed in bright, new clothes, the house fragrant with the sweet odors of matzos and wine and holiday food, the family begins its celebration of the Festival of Freedom. The Seder celebration is held on the first and second nights of the holiday.

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### PESACH

Pesach means the Passover. The holiday is called "pass-over" as a remembrance of the final miracle in Egypt, when the Almighty destroyed every first-born among the Egyptians but passed over the homes of the Israelites. The lamb that the Israelites used to bring as a special offering in honor of the festival was known as the Pesach or paschal lamb.

### SEDER

The word Seder means "order," for there is a certain order we follow in the celebration of Passover around the table. Some of the practices are very ancient, dating back to the days of the Temple.

### MATZO

It is from this word that Pesach is called Chag Ha-Matzos, the "Feast of Unleavened Bread." When the Israelites were hurrying out of Egypt they had to snatch up the bread they were baking before it was leavened. Once matzos were baked in the home. But this became very difficult, and during the Middle Ages most Jewish communities had their matzo bakeries. To keep the matzo from rising while being baked, wooden combs or wheels were run over it.

There are three special matzos on the Seder table, each wrapped separately and placed atop one another on a plate. The larger half of the middle matzo is put away to be used as the afikoman.

### AFIKOMAN

The afikoman serves as dessert at the end of the meal. It takes the place of the Pesach lamb which was eaten last at the Seder so that its taste might linger on the palate. It is customary for children to play a game by hiding the afikoman and demanding a prize for its return.

### SHANKBONE

On the right-hand side of the Seder plate there is a roasted shankbone. This is a symbol of the Paschal lamb which was sacrificed in the Temple.

### FOUR CUPS OF WINE

Each member of the family partakes of four cups of wine. The first cup is used for the Kiddush. The second is the cup of rejoicing, over which the first half of the Hallel and the "blessing of redemption" is recited. The third cup is usually drunk in connection with the grace, which is recited at the end of the meal. The fourth cup is used when the second half of the Hallel and the prayers of thanksgiving are recited.

### MOROR

On the Seder plate we also find some moror or bitter herbs. This is to remind us of the bitterness of slavery.

### CHAROSES

The charoses, a sweet mixture of apples, almonds, cinnamon and wine, also recalls the bitterness of slavery for it symbolizes the mortar made under the lash of the Egyptian taskmasters. The pleasant taste of the charoses, however, is a symbol of God's kindness, which made slavery easier to bear.

### ROASTED EGG

Some say the roasted egg is a token of grief for the destruction of the Temple. Others believe that the egg is merely associated with the spring

(Continued on Next Page)

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# Pesach Symbols, Customs

(Continued from Preceding Pg.)  
season of the year, when  
Pesach is celebrated.

### CUP OF ELIJAH

The prophet Elijah is the hero of many beautiful legends. The Prophets promised that Elijah would announce the coming of the Messiah and cause peace and freedom to reign everywhere. In his honor, a handsome goblet of wine is placed on the table.

### CHAD GADYO

Every Jewish child knows the song which begins: "an only kid, an only kid, which my father bought for two zuzim" (ancient coins). This folk song, which ends the Seder service, was especially written for children. Though it tells about a little kid and a cat and a dog, some say that it is really the story of the Jewish people. The song ends with the hope that one day all tyrants will be destroyed and the world will be a wonderful place to live in.

### CHOMETZ

"Ye shall put away leaven out of your houses," says the Bible. Chometz means leaven. It became the custom to scour and clean everything in preparation for Pesach. During the eight days of Passover all leavened bread is barred from the Jewish home.

### MAOS CHITTIM

We do not begin to prepare for our celebration of Pesach until we are sure that our fellow-Jews are equally able to celebrate it. Immediately after Purim the leaders of the community collect funds for the benefit of the less fortunate so that they too may be able to enjoy Pesach. These funds are known as Maos Chittim, money for wheat, since the major purchase made for Pesach in ancient times was that of wheat for matzos.

### MAH NISTANAH

The youngest child at the Seder table asks the Four Questions. Why is this Pesach night set apart from all other nights? Why do we eat only matzo? Why do we especially eat bitter herbs? Why do we dip our herbs twice when on other nights we do not dip them at all? Why do we this night dine in a reclining position? The answer explains that it is because we celebrate one of the most important events in the history of our people, the going forth from slavery into freedom. In every generation every Jew should feel as though he himself had taken part in the Exodus.

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# Sourabaya-Any Jews There?

By RABBI I. GOLDSTEIN

Sourabaya is one of the large cities in Indonesia, a spread-out city of four millions. When what is now Indonesia had been a Dutch colonial possession before it achieved its independence after World War II, it had about 100 Jewish families. The original nucleus of Jews con-

sisted mainly of Jews of Bagdad origin. During the Hitler period, their numbers were enlarged by refugees from Europe. A synagogue was built and a Jewish religious school was opened. Most of the Jews were engaged in small business enterprises. A few prospered. With the establishment of an independent, self-governing Indonesia, and a predominantly Muslim population, the Jewish community dwindled.

WHILE ON A HOLIDAY in Bali, I boarded a plane one day to Sourabaya, a distance of several hundred miles, in search of my brethren. The only clue I had was an article which appeared in the Jerusalem Post during the summer, in which its editor, Ted R. Lurie, wrote that while attending an international conference of journalists there, he saw the synagogue and paid a condolence call to the family of David Mussry, whose untimely passing a few days earlier had come as a shock to the Jewish community.

Upon arriving in Sourabaya at noon, I looked up the telephone number of Mussry and reached his widow. The telephone call led to an extensive visit with the small Jewish remnant, which occupied the late afternoon, the evening and the following morning.

The Jewish remnant numbers hardly a minyan of families. Their leader was the late David Mussry, whose family stems from Bagdad and whose kin are scattered in Jakarta, Singapore and Los Angeles.

UNTIL THE time of his death at the age of 52, Mr. Mussry was the acknowledged leader of this small community, a self-avowed Zionist who was attacked for his Zionism, and who struck back. He counted a number of important non-Jews among his friends. His wife was a convert to Judaism who had been converted under the supervision of the Orthodox rabbi in Singapore. Their children were reared in the Jewish tradition. It was a touching experience for me to sing with them and their mother the "shema," the "lecha dodi" and the "Kiddush." It was a kind of living tribute to their late father.

The synagogue of the community, erected in 1946, is a wooden structure of dignified proportions with accommodations for about 200. In addition to the house of worship, there is a room which, in former years, was used as a library, a schoolroom and a social room. In the closet were stored among a miscellaneous disarray of books, religious and secular, a number of prayer-books. On the wall hung the conventional picture of Dr. Theodor Herzl and a map of Palestine published many years ago by the Jewish Chronicle. From the recesses of a closet was dragged out a mouldy Blue and White Jewish National Fund box. These were the silent witnesses of the Jewish community that was.

IT WAS GRATIFYING to see two workmen putting fresh paints on the ceiling of the entrance to the synagogue. I was told that a small fund had been started during the preceding High Holy Days to do a bit of renovating.

Two men, in their middle 40s, characters, if such exists, so served as my guides. They that they might read the related the downhill trend of the prayers at least in the Hebrew Jewish community. By the sounds.

recent deaths of Mr. Mussry I asked to meet with the and of Mr. Sayers, the com- entire Jewish community of munity lost the last of the Sourabaya. The meeting was members who knew how to read held in the home of Mrs. the prayers in Hebrew with Mussry. About eight men and some dignity. They appealed to six women attended. They me to supply them with a book speak Dutch and English, in of Hebrew prayers in Latin (Continued on Page 30)

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## Youth Must Understand Dangers Jews Of Russia Are Undergoing

Editor, POST and OPINION:

Most of the young people of my generation have only the vaguest notion of what it was like to live through the years of World War II. Some of us have parents who lived through that period in Europe. Some

have grandparents of that background who told us personally of how things were. When you hear people talk about a generation gap (and you don't hear too much about that nowadays) one of the real gaps is right there, not knowing about one

of the periods that affected our future as Jews so deeply. Most of us heard about these things second-hand.

Ours is one of the luckiest generations ever to have lived: we have the best of everything, and I really believe that most of us are sensitive enough to care about others too: when one part of the world hurts, we feel the suffering too. If this is true about all the rest of the world, it is certainly true when the sufferers are our own fellow Jews.

I have often heard people of our parents' generation talk about conditions in Russia as very much like the conditions in Nazi Germany just before the holocaust. They are very concerned, and I think that the time has come for our young people to get concerned in a more personal way too. If we don't care what happens to Soviet Jewry, who will care, and if they suffer the way our people did under Hitler, how will we ever live with ourselves? This is a genuine appeal to all the young people to get with it and to express their real concern for what happens to our

people in the lands behind the Iron Curtain.

I receive letters on a regular basis from one of the Russian Jewish activists, Gregory Goldstein, each of which tells how hard it is for Soviet Jews to leave Russia and the few contacts with the outside world which are watched very carefully by their government. Please help do your part by writing to Soviet Jews. You can

write to Students Struggle for Soviet Jewry, 200 West 72nd Street, Suites 30-31, New York, New York 10023 for the names and addresses of people you can write.

SARA HONAN

University of Alabama  
46 Riverdale

Tuscaloosa, Alabama 35401

P.S. — Gregory wanted me to wish everyone a Happy Passover and a year of peace.

### Freedom of the Press

All letters to the editor should be addressed to The Jewish Post and Opinion, 611 North Park Ave., Indianapolis, Ind. 46204. The letters should be typed and should be concise. Anonymous letters will not be printed. No letters will be returned. Short letters get preference.

## B'nai B'rith Youth Continuing Program On Problem Of Alcoholism

Editor, POST and OPINION:

We were delighted to note the item regarding the B'nai B'rith Youth Organization's recognition of the reality of the problems of alcohol and VD among all teenagers. However, there was an oversight in your Feb. 28 article. You referred to the booklet "L'chaim: Is It To Life?" with the implication that this is a publication of the B'nai B'rith Youth Organization. In reality, this is a publication of the B'nai B'rith Community Volunteer Services Commission. While we are both grateful for the coverage, we want to call to your attention the fact that we were given undue praise.

While we have concluded the series of articles on alcoholism, we are still actively looking into the problem. We will be participating later this month in a national conference of youth organizations on alcohol use abuse. Interestingly, BBYO will be the only Jewish youth organization present. Hopefully, the conference — sponsored by the National Institute On Al-

cohol Abuse and Alcoholism — will help us develop an ongoing program of greater substance than the series of articles which we have been publishing in The Shofar. We will certainly keep you posted on our activities.

HARVEY D. BERK

Assistant Director of  
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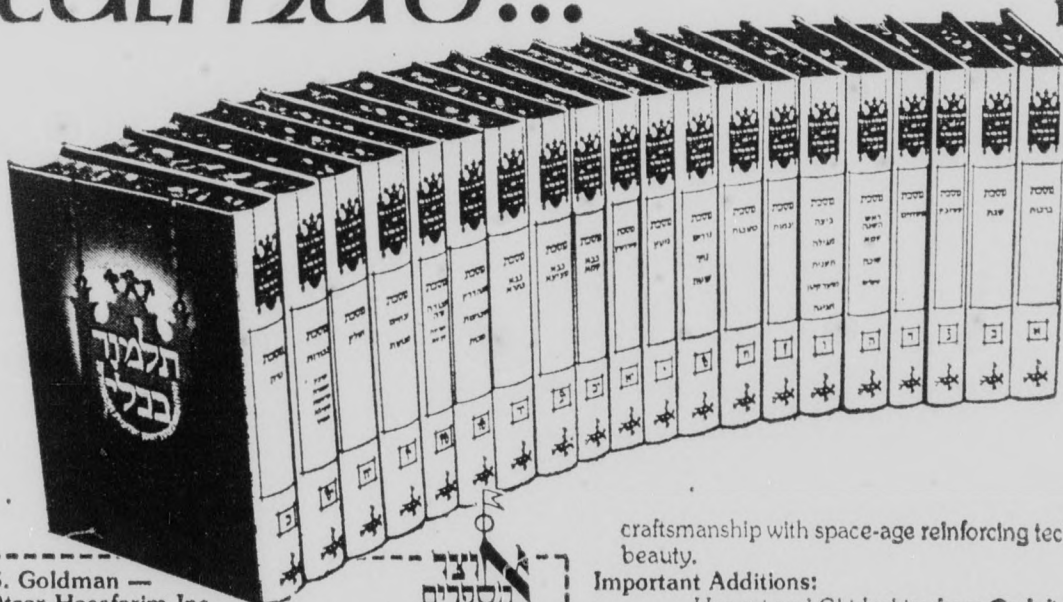
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By State Representative

## Mass. Governor Asked Why He Appoints Jews

By PAULA JACOBS

BOSTON (P-O) — Massachusetts may have its own version of General Brown, noted the Boston Sunday Globe.

IN ITS COLUMN entitled, "Press Release of the Week," The Globe noted that State Representative William Connell Jr. asked Governor Michael Dukakis why he had named a Jewish woman as Banking Commissioner. According to the newspaper, Representative Connell issued a five-page "news release" in which he

objected to keeping the Banking Department "under the matriarchy of a single ethnic group."

The reference was to Carol Greenwald, the new Banking Commissioner, her boss Consumer Affairs Secretary Lola Dickerman, and her predecessor Freyda Koplow.

THE STATEMENT reportedly also pointed to other Jews appointed by Dukakis and contained a flip reference to the Governor's wife who is Jewish.



### SKIING GAINING IN POPULARITY IN ISRAEL

If skiing is the coming sport in the West, it is not far behind in Israel. Recently over 10,000 persons, the largest crowd of the season, created several problems and police had to halt the traffic up Mount Hermon because parking facilities were not adequate for the avalanche of skiers. At the ski lift also there were problems, but the pleasant weather was a factor in preventing those waiting from creating a disturbance. Shown above is the Israel Army ski patrol.

### Jewish Families Not Fleeing Now

CINCINNATI — Cincinnati's suburb of Roselawn has 11,500 population, 40 per cent Jewish but they are not moving out this time because black folks are moving in as some of them did from Avondale a generation ago.

"It is a changing community, not a stagnant community," says Attorney Leonard Kirschner, assistant county prosecutor and president of the Roselawn Community Association. Only 12 houses in

the community are currently listed with the multiple listing department of the Cincinnati Real Estate Board for sale. Blacks constitute six per cent of the population compared to 27 per cent in Cincinnati as a whole and 16 per cent in Hamilton County, which includes Cincinnati. A black couple recently moved to Roselawn and were soon visited by their Jewish neighbors and soon attended their first Bar Mitzvah though Baptists.

### 800 DOCTORS VOLUNTEER

BOSTON — With 800 American doctors already signed up for volunteer medical service in Israel, an additional 1,200 are expected to enroll, the American Physicians Fellowship has announced. Dr. Manuel M. Glazier told a reporter for the Jerusalem Post that the doctors would be available in case of an emergency.

### HUC-JIR Students March In Protest

CINCINNATI — Sixteen Hebrew Union College-Jewish Institute of Religion students marched through downtown Cincinnati carrying a litter and urging with signs and shouts that American protest in every way they can the machine for peace goes on.

### For Jewish Servicemen

## Seders Around The Globe In Each Time Zone

By MRS. FRANCIS J. BLOUSTEIN  
Chairman, JWB Women's Organizations Services

Every Passover at 5 a.m., New York time, the first Seder of any year anywhere in the world is celebrated by a group of Jewish airmen and sailors on the island of Guam. From then on, as the sun sets on each time zone around the world, hour by hour, a military Seder takes place during the next 24 hours. The last large one is in Hawaii; the very last one is on Wake Island — a Seder performed by two or three men using solo-Seder packages provided by the National Jewish Welfare Board.

The intermediate places include military personnel stationed in the Philippines, Taiwan, Okinawa, Japan, Korea, Vietnam, Thailand, Europe, Iceland, Greenland, Alaska, Panama, United States, Caribbean area, ships at sea, weather and radar stations, embassies the world over, Peace Corps personnel in many countries, and patients in Veterans Administration hospitals.

ONCE A YEAR JWB becomes the largest Kosher catering establishment in the world. Passover requires "Kosher L'Pesach" food items which only JWB can provide the world over in sufficient quantity and in sufficient time, with a helping hand from the military logistical transportation system. And JWB does it — year in, year out. You never hear of complaints of being derelict in responsibility. The trust that has been placed in JWB has been magnificently fulfilled.

Passover is the holiday when the largest percentage of Jewish personnel in the military make their identity known. The Seder still weaves its magic spell upon young men and their families, as it has for centuries.

JWB receives more calls from parents dealing with assurances that their sons will have a Passover Seder or Passover supplies than it does even at the High Holy Days. This is understandable. One can still pray by himself. One cannot celebrate the Passover without outside help. The provisions must be made available. That is JWB's job.

HOW IS THAT JOB accomplished? How much is to be sent where, and when, and in what amounts, and through what channels of transportation? How are all channels of communication opened, to take care of such a small minority of personnel dispersed throughout the

globe at thousands of installations as well as on ships at sea?

The work on this project begins immediately after Yom Kippur. Meetings are held in Washington between representatives of JWB and the logistical experts in the offices of the three Chiefs of Chaplains. The purpose of these meetings is to set up the timetable and write the directives which provide JWB with the necessary information — 1) the approximate number of Jewish personnel in the respective areas, 2) where requisitions will be consolidated, and 3) the latest dates of shipment from United States ports which will guarantee their arrival at least two weeks before Passover.

THE NEXT PROBLEM is dealing with sources of supply. Matzos and other Passover items do not usually go into production until four months before Passover. Yet the shipment of supplies from U.S. ports must move no later than three to four months before Passover. Kosher supplies cannot start a Passover production system and then shut it off to begin again a month or so later. Everyone, therefore, must work within very delicate "deadlines" which will provide JWB with the supplies it needs and not increase costs by Kosher suppliers starting production and then shutting down.

One of the finest programs in the Passover picture is the solo-Seder program. It is sent to such personnel as will not be able to attend a Seder in this country or overseas.

— It is intended for hospitals where there may be only a handful of men who cannot travel to the nearest Jewish community for a Seder.

— It is intended for two Jewish airmen attached to the DEW line radar complex on an island in Baffin Bay.

— It is intended for three sailors on a ship leaving one of our ports which will be on the high seas during Passover.

— It is needed for GIs who are not able to attend the large Sedorim because their special assignment keeps them in their isolated areas.

— It is for the Jewish military attaches in countries around the world where there are no local Jewish communities.

— It is for Peace Corps personnel deep in the hinterlands of the countries in which they serve.

THESE "SOLO-SEDERs" — each of which contains matzot, gefilte fish, chicken dinner with matzoh balls, chocolate candies, a Haggadah and Passover greeting card — are prepared for shipment in JWB's stock room. The funds for this wonderful project come from contributions from local Women's Organizations' Services groups all over the country. Nearly 4,000 packages are sent out annually.

This program met with instantaneous success its first year and has brought thrilling letters which are so heart-warming that while they bring a wide grin to the face they cause tears to well up in the eyes. These letters express deep feelings of appreciation that, in the midst of caring for vast numbers, JWB is also concerned for the isolated individual.

IN ADDITION, one must pause to express thanks to scores of Armed Services Committees around the country who invite GIs to public sedorim in their communities or provide home sedorim and hospitality. Some communities are able to do this on their own. Some need help and JWB provides them with cash and supplies.

Your hearts would melt if you could attend, for example, the annual Seder at Northport VA Hospital — a mental hospital — where a group of 30 women and men come in to prepare and serve a Seder to over 200 patients. For many patients it evokes a deep-seated emotional response and is a first contact with cherished memories and with reality. It is truly a great "mitzvah."

THIS IS A SERVICE which JWB provides. This is a direct service — it is JWB in action. It is a service which is unique in the Jewish community of America. It is done with little fanfare. It is done effectively — and economically.

You may well sit at your own sedorim this year comfortable in the feeling that the responsibility of the Jewish community to care for the Passover needs of our military personnel and VA patients is being carried out in exemplary fashion.

The Passover, insofar as JWB is concerned, will begin on any given year at 5 a.m., New York time in Guam. Almost every hour, on the hour for the next 24 hours, another JWB-sponsored Seder will take place around the world. So it will be — because thousands of dedicated American Jews who work with JWB and provide its funding really care.



## 2 Who Found Judaism Tell It Like It Is

By DIANE GATTO

This conflict of beliefs and practice was also resolved by Vicki Lee, a Los Angeles native. She was first attracted to Judaism when, at 17, she fell "madly in love" with a Jewish boy whom she didn't marry.

"During my years at a 'goyisha' type college," Mrs. Lee commented, "I found I was the only one identifying with events that had happened in Germany. I was concerned with the birth of the state of Israel. I was kind of a divided person."

Her limited Christian background included a "very free" Unitarianism and when her parents quit the church, she was sent to the Christian Scientists.

MRS. LEE eventually married

a Jewish man whose religious background has caused him to boycott high holidays and reject membership in a temple. But by the time her children, now in their teens, were born, she had converted.

Early in her marriage, Mrs. Lee continued her search for a religious identity by attending a Methodist church where she wasn't treated as a Christian since she hadn't been baptized. Another attempt at Unitarianism proved cold and unrewarding.

"One of the hardest facts to face was that the Christians really believed the doctrine I couldn't accept," she stated.

ONE DAY a friend told her about a new Rabbi Singer at a nearby Temple Beth Ohr in

Inglewood. "We all worked together," Mrs. Lee remembered fondly. "I didn't have to be someone I wasn't. I find value in the Jewish religion without revealed truth. I could never be Orthodox, but I feel I am a Reform Jew."

Looking back, Mrs. Lee determined, "You're Jewish when you realize a plane goes down and you care when a Goldberg dies."

CHUCK DORAC had been questioning his religious beliefs several years before he converted to Judaism when he recently married.

A graduate of Boston parochial schools, Dorac recalled, "I had religion shoved down my throat. As years went by, I took an in-depth look at religion."

"Being a policeman," Dorac explained, "I am a slave to logic. I tried to understand the Trinity, why priests weren't married when it seemed the natural thing to do and the immaculate conception. These concepts didn't seem reasonable." Feeling alienated from the church, Dorac searched for thought he could accept.

I BELIEVE there are lots of tracks all leading to the same station. There's one com-



VICKIE LEE

Admiring a matzah cover made at least 100 years ago.



CHUCK DORAC

With his conversion certificate.

mander in chief upstairs," Dorac stated. "But I needed to understand what I believed."

After attending Reform services and meeting with Rabbi Will Kramer, Dorac was able to resolve the guilt he hadn't been able to understand.

"I felt very much at ease in the Reform temple. There were no mysteries. It impressed me that this was the way God would've presented himself to his people," Dorac added. "There was much happiness in the ceremonies and services."

BECAUSE OF his night shift, Rabbi Kramer was flexible with the time of Dorac's conversion. "He said that Judaism feels we care for our family first and arranged my ceremony to fit my hours. I really appreciated this flexibility."

Dorac smiles as he summed up his feeling. "I like the m.o. (modus operandi) of Judaism."

It seems that the majority of those who convert to Judaism do so because of an upcoming marriage. But for those faced with conflicting beliefs learned in their youth, the flexibility and practicality of Judaism can be most appealing.

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# What A 16-Year-Old Accomplished

Rabbi Herbert N. Brockman failed to consider whom he was dealing with when 16-year-old Michael Schoen, a member of his Baltimore Hebrew Congregation youth group, suggested he'd like to invite a young Syrian Jewish woman whom he had heard in Israel to speak to the congregation. "From Israel?" was the rabbi's shocked response. "Who would pay? How would she come?" If the rabbi was daunted, Michael was not. As the upshot of his efforts, she is coming to Baltimore. And entire weekend itinerary is planned. Her expenses are covered. And every congregation in Baltimore — Orthodox included — have joined efforts and are in the process of signing petitions for Syrian Jewry. Remarkably Rabbi Brockman. "Just one boy, who inspired the help of others, moved this congregation, the Baltimore Jewish Council, the Central Conference of American Rabbis Committee on Jews in Arab Lands. That's quite an accomplishment. What really took the prize was when Rabbi Goldrich, the CCAR committee chairman asked Mike to coordinate a Washington rally. Things were beginning to get out of hand, I felt. 'No, that's too much. Mike is only 16.' Rabbi Goldrich was floored. 'I thought he was an adult!'"

## The President's Intellectual

Robert Allen Goldwin, 52, political scientist, acts as President Ford's link with Jewish organizations as well as his special consultant on scholarly affairs and contact with the nation's thinkers and as a member of the Domestic Council. Goldwin does most of his contact work over lunch, says Time Magazine. He arranges luncheons at which the President and his aides can drink wisdom from people like Gertrude Himmelfarb, history professor of City University of New York. Goldwin screens his guest stars carefully like football scouts check out gridiron talent. Goldwin puts a premium on spontaneity and hopes to find topics which will help the President get light on policy proposals. Traveling around the country, Goldwin collects scholarly papers on domestic issues. He helps the President find talent, sometimes gives a hand with speeches, sets up field conferences for the Public Liaison office, and sees representatives of the 35 leading Jewish organizations from time to time. He doesn't like to be called the intellectual-in-residence at the White House.

## Rabbi Corrects Abigail Van Buren

Rabbi Samuel A. Friedman of Asheville, N.C. reminded Abigail Van Buren, syndicated Jewish columnist on many society pages, that one is not permitted to sleep, lie, or even sit on the same bench with holy books unless the books are placed on something which is a handbreadth in height and that it is also forbidden to place sacred books on the ground. This came about according to the rabbi when in answer to a letter she wrote: "Send me a sample, and I'll sleep on it." The reader had suggested printing the 10 Commandments on bed sheets and pillowcases. Dear Abby told the rabbi, "My intentions were to sleep on 'the idea' — not the sheets." Some of her readers agreed and others disagreed with the suggestion about printing the commandments on bed linen.

## Paulina's Skill Is Recognized



Mrs. Peisachov

From 350th in the world's standing of woman tennis players to 20th in the short period of a year is the accomplishment of Israel's Paulina Peisachov. The former University of Arizona star has been coached by Angela Buxton, who in her day won the Wimbledon title, but no one expected Paulina to rise so precipitately in the ratings in such a short time.

## When Kissinger Not Needed

When Moshe Dayan was in London recently to speak in behalf of fundraising for Israel, he took advantage of the occasion to visit the archeological section of the British Museum for a few hours. Never at a loss for words, he told The Jewish Chronicle of London that "I wanted to learn more about when Egyptians and Israelis could maintain close contact without the intervention of Dr. Henry Kissinger."

## The Courageous Dutch

If the rest of the world had only a small bit of the courage of the Dutch, the Arabs might not be sitting on top of the world at this time. The latest exploit of the Netherlands, which took the brunt of the oil embargo first to be hit and the last to be restored because of their friendship for the Jewish State, has seen its Foreign Minister cancelling a visit to Saudi Arabia over a lone Jewish reporter. The Arab state had refused to permit Jaap van Wesel, who writes for the weekly, Brij Nederland, to accompany Foreign Minister Max van der Stoep. told the Dutch Parliament: "I wish to emphasize that the Dutch Government rejects any form of discrimination on the basis of race and creed that might form the basis for the granting of such visas." He

expressed hope for better relations between Saudi Arabia and the Netherlands.

## Competition Not To His Liking

When Paul Zeitz was a year younger and had won first place in the annual Math Olympiad, the Stuyvesant High School student told reporters that he really "didn't like competing." Now at 16, he has shown his brilliance in another related area when he was adjudged winner of the \$10,000 first prize in the Westinghouse Science Talent Search. In school, he ranks in the same spot — number one in the senior class totaling 700 students. He has applied to three universities — Harvard, Princeton and Brown.

## The Voice Of Charlie

When Rabbi Alfred Friedman of Temple Beth Am in Framingham, Mass. delivers a sermon at family Sabbath services, he receives automatic feedback. He addresses his informal sermon to a hand-puppet named Charlie, which is on his left hand. Charlie retorts immediately to the rabbi's comments. The voice of Charlie is the rabbi's wife.

## When All The World Is Jewish

In a lengthy magazine feature which focused on men married to important or famous ladies, it was revealed that Operatic star, Brooklyn-born Jewish Belle Silverman, Beverly Sills, has been married to WASP Peter Bulkeley Greenough for years now. Peter is a financial journalist who manages her career. Asked about her intermarriage Beverly brushed it off with, "When you are in love the whole world is JEWISH!" They have two children, a mentally-retarded son and a daughter who is disabled by deafness, plus three daughters from a previous marriage of Peter's.

## A True Israeli Hotel

Despite heavy rivalry which led to pressure in Washington to have Secretary of State Henry Kissinger and his entourage stay at the new Jerusalem Hilton, the old mainstay, the King David won out. For its part, the King David argued with the Israeli government that Mr. Kissinger should stay at a true Israeli hotel and not an American one. En route to the Mideast on his visit to Wales, an old family friend whom he had last seen 36 years ago, handed the American diplomat a box of chocolates from his factory. Herbert Kirschbaum, now Kirby, told the Secretary that he should "eat them with his wife on his flight to the Middle East."

## Mountain Get-Together

Jews from all walks of life who had never gotten together before from the towns in the foothills of the Sierra, Nevada, mountains are planning a Passover get-together under the aegis of Mr. and Mrs. Sid Morse as the result of a successful Chanukah celebration held at Grange Hall No. 1 near Cool, Calif. Over a hundred persons from Placerville, Cool, Auburn, Forest Hills, Michigan Bluff and Greenwood convinced Rabbi Lester A. Frazin, of Sacramento, that there was "a hunger, an almost desperate need to relate to a heritage, to a faith that was not forgotten nor irrelevant." The Morses started their search and soon found a number of Jews, some from a commune up in the mountains, a lady in a small shop, an expatriate from Park Avenue in New York, and before it was over the Grange Hall resounded to a rollicking, singing, festive Chanukah evening that the participants will not soon forget.

## With The Executives

David Dubin, executive director of the Jewish Community Center of Atlantic City, has been elected to the same post at the Atlanta Jewish Community Center succeeding the late Frank Fierman.

## Sermon Of The Week

What Made Moses Run — Rabbi Arthur J. Abrams, Temple Emanu-El, Fort Lauderdale, Fla.

## Quotation Of The Week

In the last 2,000 years of Western history, the single, most powerful influence generating social change has been the image of the future held by society. Only as we believe strongly in the future do we have a future. We can only get as much driving power from the future as there is strength in our image of it. In both our individual lives and in our lives together we need to be sensitive to those times when it becomes imperative, in the light of the future, to restructure. I don't know what the future looks like. I know that the place where you can best sense the Supreme Being is at the edge of the wilderness. Isaiah said it. The children of Israel escaping from slavery demonstrated it. To sense the Source of Life is to be impelled to enter the wilderness and to take on the risks of the unknown. The past may be "safe" because we know it, but life is experienced in freedom. We can be safe behind prison walls. But we may not really know life. For me the message of Passover is freedom, freedom to use the past but not to be bound by it. We all know that life is a process of becoming. As long as we become, we are. When we stagnate, all we can say is that we once were. May this season of freedom inspire us to realize our future potential and to make our tomorrows worthy of eternity. — Rabbi Michael P. LeBurkien, Houston Congregation For Reform Judaism.

## Reform Rabbis

## May Take New Name

NEW YORK — An ad hoc committee has been entrusted with the consideration of a new name for the Central Conference of American Rabbis. The committee was authorized by the executive board of the CCAR.

## Dr. Leon Goldman

SAN FRANCISCO — Dr. Leon Goldman, one of this country's most distinguished surgeons and medical educators, died March 4 at the age of 71.

In 1955 Dr. Goldman was recipient of the Outstanding Teacher Award and in 1970 received the Outstanding Alumni Award of the University of California. He became emeritus in 1971 but was recalled to active duty and was still teaching until he became ill six weeks before his death.

## EXCERPTS FROM "SHEMA YISRAEL"

### CHAPTER 23: PESACH

"Let the children of Israel observe the Passover in its appointed time." (Num. 9:2).

### (6) SHEMURAH MATZAH

— It is mandatory to eat at least an olive's size of Shemurah Matzah on the Pesach Seder night. Some, especially Chasidim, are careful to eat only Shemurah Matzah during all seven days of Pesach. The matzah that is called Shemurah is supervised in respect of its production from the time that the wheat is reaped, to ensure that it does not come into contact with any moisture, and even more so that no water should fall on the flour after it has been ground. All suspicion of the presence of any Chametz whatever is thereby allayed.

On the Seder night, Jews in every locality recline at their tables and eat matzah, drink the four cups of wine, and read the Haggadah — all in memory of the Exodus, which took place 2,448 years after the Creation. Even though the Seder night is rich in ritual and symbol, and these are too many to enumerate, the focal point is the eating of the matzah, "the bread of poverty" (lechem oni). This name has been given to it because it consists of flour and water only. Any other admixture would render it unusable as matzah. The dough is kneaded quickly. Then without any delay, it is inserted in the baking oven. Thus the leavening process is prevented from starting. On the Festival of Pesach, the Festival of Freedom, the Festival of Spring, all eat matzah, the bread of poverty; everyone — the richest and the poorest. In this way the entire, dispersed people of Israel join together as a single unit, and their Jewishness and unique character are preserved in every locality and age.

Reprinted from SHEMA YISRAEL by Dov Rosen. Published in a two volume set by Zionals, 48 Eldridge St., New York, N.Y. \$12.95.



## Jewish Peace Corps

We are in entire agreement with Rabbi Arthur Hertzberg's proposition before the recent World Jewish Congress session for the formation of a Jewish Peace Corps made up of young people who would serve from six months to longer in various areas of Jewish need. He bracketed this Peace Corps with the service that the Israeli young people give to the army, and this is a valid position as long as one supports the idea of Jewish peopledom.

For ourselves, we believe that the idea of service is deeply ingrained in American Jewish youth, and while that youth is turned off by the Jewish establishment, the peace corps would have an effect on them like a revolution — not only for those who would accept the obligation but even for those who would reject it.

However, we don't believe that Rabbi Hertzberg nor any other Jewish leader will do anything about a Jewish Peace Corps. We are not here challenging the rabbi's sincerity, but only referring to our knowledge of the Jewish community and the way it substitutes rhetoric for action.

Our idea is for coalescing two recommendations. One we urged here — a 100,000-strong volunteer for Israel program, and the other Rabbi Hertzberg's idea. They fit into each other. And we'll add a third — although this certainly is part of Rabbi Hertzberg's plan. That is that out of the Peace Corp cum Volunteer will come the American aliyah that Israel so desperately needs.

Rabbi Hertzberg is president of the American Jewish Congress, but that organization is not equipped to promote the project as are other organizations, as for instance the B'nai B'rith with its widespread youth apparatus and its positions on practically every important campus in the United States.

Pinhas Sapir has now found that he has bitten off more than he can chew in connection with his taking over of the aliyah effort and in his frustration is now taking to the old staple in Jewish organizational life — if you can't achieve your objective then quote any figure that seems plausible. In his case he is using the figure of 25,000 Jews annually from the United States at a time when not much more than one percent of that number are Israel-bound.

But this Jewish Peace Corps — Volunteers program can lay the basis for the success of aliyah from America. It has all the ingredients — exciting vistas for Jewish youth, American-organized instead of Israeli-promoted, and more than anything else fitting into the framework of American Jewish practices.

But if Rabbi Hertzberg's organization is not the one to promote the project, that doesn't permit him to not work on it, and since he is on the faculty of an important university, he is in a position to make tests and experiments to find the best methods for implementing the Peace Corps on a national level.

For those who are not fully acquainted with Rabbi Hertzberg's outline, the Peace Corps could also be sent to South American countries, or for that matter anywhere in the world, where the Jewish community needs strengthening in the area of its continuity if not in remaining vibrant.

A project of this magnitude needs as wide discussion as possible. We hope that other Jewish publications, our national Jewish organizations, both Zionist and non-Zionist, and the Council of Jewish Federations and Welfare Funds will take up consideration of what could be the shot in the arm that our community needs.

Although it is understandable that there would be repercussions to Yehudi Menuhin's refusal to join with others to protest UNESCO's ouster of Israel, we do not believe that he deserves the kind of outcry that has been forthcoming. A writer in Davar, the daily newspaper of Mapai, Zeev Rac-Naf called on Israeli artists to have nothing to do with the great violinist and urged impresarios to refuse to allow Menuhin to appear in concerts. It is not necessary to agree with the virtuoso's views, but he has a right to his position and his contributions to Israeli and other Jewish causes should not so cavalierly be ignored.

101 Fifth Ave., New York, N. Y. 10003 989-6262  
Subscription price \$12.50 per year  
Single copies 25c; Back issues over 3 months old 50c  
All editorial correspondence should be addressed to the  
Indianapolis Office, 611 North Park Ave. 46204  
GABRIEL COHEN, Editor and Publisher  
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## The EDITOR'S CHAIR

Our frequent trips these days to our New York office are hardly the kind that our readers must be familiar with — shows, good food and some work. Ours are heavy on the work side, and only too rarely do we get to see our many friends, not to mention those who write for us and make possible the weekly edition of The Post and Opinion.

As we told you last week, we did get in three meals with Richard Maass, Rudy Sonnenborn and R. Hugh (Pat) Uhlmann. And three dissimilar Jewish people you couldn't find if you made it a national contest.

Rudy is the Zionist par excellence.

Ritchie is the coming kind of Jewish leader, still young, suave and sophisticated and a liberal who has gone through the mill in efforts to improve the civil rights of the disadvantaged. And Pat, he's out of a mold all his own. Classical Reform — so much so that his congregation is a breakaway from the leading Reform congregation of Kansas City — he has been secretary of the Hunt Club of that city for the past 20 years, and we could say he likes to choose the kind of Jews he associates with if it weren't for the fact that he and I are fast building a close friendship.

Ritchie, as his friends know him, is now board chairman of the American Jewish Committee, and certainly presidential timber. He headed the National Conference of Soviet Jewry, which we had felt was not as creative as it should be, and for years was a national board member of the Urban League. At present he is a teacher at a fascinating school for high school dropouts which has been able to steer half of its students on to college and which will very likely become a national model.

As for Rudy, we shouldn't be so trite as to say he needs no introduction. At 77, after a stroke which left him practically paralyzed 15 years ago, he still is the same charming gentleman who could be so hard as nails as to have launched in his home Materials for Israel, a story which has been told in book form and which mobilized surreptitious war materiel for Israel in 1948 when the existence of the state was at stake. He believes that Henry Mentor, who was Ben-Gurion's right hand man for projects for Israel and who played the professional role, among his other work for the Jewish State, in Materials for Israel, is the greatest.

Rudy travels a lot, and still will make the rounds when important events — such as the reception for President Katzir the day before our luncheon — like to have him grace the dais, but will not go to Israel. He'll tell you frankly that he would die (from the excitement?) if he went there. Of course, he was among the first living American Jews to visit

the then Palestine in 1919 at the behest of Louis D. Brandeis and along with Harry Friedenwald, and I believe, also, Henrietta Szold. He was there for nine months, but never really learned Hebrew because at that time, as he told us, Hebrew was not the spoken language of Palestine.

In listing last week those Baltimoreans who have made an impact on the American Jewish community, whose name do you think we overlooked? Yes, Rudy also is from Baltimore.

That brings us down last and really least to Pat Uhlmann. Many of you will know him better by the product he manufactures — Wheatena and Hecker's Flour. We had never met him until recently, although he is an old-time reader of The P-O, but had had some correspondence with him, and even printed an article he wrote — we returned several others — because he speaks frankly and without circumlocution and has some definite ideas about the American Jewish community. For instance, he is opposed to siphoning off funds from Jewish Federation coffers for Jewish all day schools, and on the other hand believes that the communities are doing a poor job of receiving with open arms and the necessary essentials the Russian immigrants.

As for Israel and Zionism, we steered away from that subject. We told him about exacting a promise from Sidney Hollander that within three years he would visit Israel, which he did. And we tried to get Pat to agree to go there within five years, but no soap. As for his classical Reform, he told us that his new congregation has reached the 250 limit it had set, that the members all pitch in to do the necessary functions that otherwise would require professional help, and that the congregation — The New Reform Temple — has no deficit and is meeting all its commitments out of its budget.

The insight here as far as Pat is concerned is that he is opposed to what is now a movement of return to ritual and sees this as eroding the principles of Reform.

Well, now you see how liberal we are in our friendships and why we can be on a first name basis with Rabbi Morris Sherer as well as with Rabbi Alexander Schindler and everyone — practically everyone — in between. They all hate us bitterly from time to time, but underneath they have a respect not for The P-O or ourselves so much, but as for comrades who suffer as they suffer from a Jewish community which has been taking an overly long time in maturing and thus betrays so many evidences of barbarity, much less crudity if you will towards its servants.

But we love them all, which we presume is what sustains us.

## Evans And Novak Equate Buildings With Jewish Lives

By RABBI MAURICE DAVIS

On the bottom of the column were the words, "Rowland Evans and Robert Novak are nationally syndicated columnists."



Davis

For the column (datelined, Kuneitra, Syria) was a hodgepodge of half-truths, bias, and outright fiction.

TO EVANS AND NOVAK the fact that Israel levelled much of Kuneitra before returning it to Syria stands as one of the monstrous crimes of our time. I hold no brief for or against Israel in the matter of destroying the same 40 per cent of the city.

The columnists, quoted some Israelis as saying that should Syria rebuild Kuneitra it would be a sign that Syria desired peace. If, however, Syria failed to rebuild it, that would be a signal of war.

THE SYRIANS whom the columnists interviewed made it

clear that Kuneitra would not be rebuilt. Evans and Novak, however, failed to grasp the significance. Instead they sympathetically quoted General Tayara that there was no longer any need for that city.

On the matter of Golan they leave as an open question whether the Syrians had been justified in shelling the kibbutzim in the valley. But they point to Kuneitra as proof of Israel's murderous intentions.

"Seven years ago, Israel decided that the Golan Heights were a military necessity . . . Now Israel decides that the hills around Kuneitra have become a new military necessity for defense of Israeli settlements on the Golan."

NOWHERE is it admitted that Syria attacked Israel in 1967, and Syria attacked Israel in 1973.

The horror of the column was finally exposed when it ended by comparing the partial destruction of an uninhabited city with the murderous raids at Munich, Maalot, Beisan and Kiryat Shmonah.

Apparently the wanton murders of civilians is co-equal with Kuneitra. History once again is distorted to fit the bias of those

for whom Israel can do no good, and Arabs can do no harm.

THEY SHOULD HAVE held their column up one more day, then they could have added the attack in Tel Aviv by Arab marauders who murdered and destroyed.

I suppose that the columnists can point out that Arabs only destroyed one building. After all, lives don't seem to count to them. Only property!

Rabbi Maurice Davis can be reached at 252 Soundview Ave., White Plains, 10606.

## Pen Pal Club

Do you want a Pen Friend? If so, write to the Pen Club of The Jewish Post and Opinion, 611 N. Park Ave., Indianapolis, Ind. Your letter — please make it short — will be printed as are those below, at no cost to you.

Shalom! My name is Jessica Sutin. I like swimming, skiing, dogs and ice skating. I am almost nine years old. I would like a pen-pal around my age. My address is 169 Big Horn Ridge Dr., NE, Albuquerque, NM 87122.

Hi! My name is Elyana Sutin. My hobbies are skiing, swimming, horseback riding, tennis and piano. I am 10½ years old and I will write to anyone who writes to me. My address is 169 Big Horn Ridge Dr., NE, Albuquerque, N.M. 87122.



# Can Sapir Succeed In Increasing Aliyah?

The Jewish Post  
Friday, March 21, 1975

By M. Z. FRANK

In the Summer of 1967, soon after the Six Day War, the World Zionist Organization held a special session in Basle, Switzerland, to celebrate the 70th anniversary of the First Zionist Congress held in that city (August-September, 1897, convoked by Theodore Herzl).



Frank

The guest speaker was the hero of the recent war, Chief of Staff, General Yitzhak Rabin. In the course of his address, Rabin called on the Zionist Organization, in co-operation with the State of Israel, to bring to Israel another million Jews within a few years.

**THIS WRITER**, in a column in the now defunct "Mabat Hadash" weekly in Tel Aviv (organ of the Rafi Party) offered the following comment: "It was an excellent speech, but it had one weakness in it in depending on the Zionist Establishment to bring in aliyah. This, I said, is like the Polish army command in September 1939 when Poland was attacked by the German army, which sent its Polish cavalry to fight the German mechanized units — with this difference, that the Polish horsemen had (presumably) at least the will to fight."

The Zionist establishment, I went on to say, was neither equipped to handle aliyah on a large scale from Western countries, nor had it the will to promote it. Even if the great miracle should occur, greater than the

miracle of the victory of the June 1967 War, and the World Zionist Organization comes back to life, it is still not large enough to deal with the whole gamut of Jewish life, out of which elements for a large aliyah have to be recruited.

**MANY THINGS HAPPENED** since my article was published in that weekly. Some of the events that took place were in the nature of anti-miracles. There has been the miracle of the Soviet aliyah, the near-miracle of the successful absorption of most of them and the anti-miracle of the administrative jungle through which all of them had to make their way.

As for the Zionist organization, sometimes, when I watch the younger groups I begin to believe the miracle of real revival is at hand.

But, then, there is also the Zionist Establishment. No less a strong Establishment man than Pinhas Sapir has come to the same conclusion as this writer in 1967: namely, that the cause of aliyah from America is too large a matter to be entrusted entirely to the organized Zionists. He has launched a movement in America to get all Jewish organizations involved in aliyah — Zionists and non-Zionists.

**FURTHERMORE**, Mr. Sapir has made it his task to introduce reforms in the absorption of immigrants, to cut red tape, to simplify procedures and even to see to the social absorption of the newcomers. In a country where officials make it their business to complicate the simple and to obscure the obvious, this

means the beginning of a revolution.

Incidentally, this may be part of a quiet revolution now under way to do away with the evils of excessive red tape and bureaucratic callousness.

Mr. Sapir is a strong enough personality and wields enough power in the establishment to be able to introduce the reforms of simplification in Israel. As for his program for North America, it is a far more complicated business. Mr. Sapir has here embarked upon a road which may take the matter of aliyah away from the current practices of excessive paternalism towards a policy of allowing and even encouraging wider margins of local and group initiatives — in planning aliyah, in recruiting and organizing the olim, in planning their future in Israel, etc.

**THIS IS NOT A NEW** idea in Zionism: Herzl, in his booklet, "The Jewish State," envisaged whole communities of Jews planning and executing their own transplantation to the Land. But in the present climate of Israeli bureaucracy, the Establishment — that is, not only the leadership but the officials as well — know everything that is good for you.

The recent experience of a Young Israel group in planning its own aliyah and klitah has not been very encouraging: it came across the usual red tape and procrastinations and the usual excuses.

One hopes Mr. Sapir will succeed in effecting his revolution. But it won't be easy and it is bound to take a long time.

## THE ECONOMIC VIEW

# Outmoded Work Practices Hamper Efficiency

By SAMSON KRUPNICK

We are now three months into our "Productivity Year" proclaimed with much fanfare last Dec. 26 by the Finance Minister, Secretary-General of Israel's Histadrut and the President of Israel's Manufacturers Association.



Krupnick

It is probably too early for accurate stock taking. Nevertheless, so little has been accomplished in this direction that even a nation possessing infinite patience has cause for concern.

Israel is currently experiencing most of the economic pressures common to all the Western industrial countries, plus the extreme external pressure incurred in the process of seeking "non-belligerency" while maintaining a strong defense posture as the most effective war deterrent. Under these trying circumstances, understandably, "Productivity Year" with attending public presentations of awards for sporadic achievements, although applauded with great enthusiasm, are looked upon as gimmicks. The basic revolutionary changes required to improve productivity have not yet begun.

**DURING** the current world recession period, few countries are showing increases in productivity. The United States ended 1974 with a minus figure and is doing little better thus far in 1975. But Israel cannot afford any delay in promoting efficiency, for time is rapidly running out on trade deficits of \$3.5 billion per annum and on dwindling foreign currency reserves.

Some measure of progress has been made in the largest sector

of employment, the service sector — Government, Jewish Agency, Histadrut, etc. A clear policy has been instituted — and to date followed faithfully — to eliminate jobs as their occupants retire. Thus, of course, no one is displaced. This process is of necessity a slow one and can hardly solve the redundancy prevailing in the services sector.

The hidden unemployment factor is most difficult of solution. No worker willingly is ready to forfeit his accumulated benefits and shift to other employment and start anew. The well-established labor codes ingrained in Israel's employment system make promotion automatic with no relationship to achievement or efficient discharge of duties. Promotion is based solely on years of service.

**FURTHER**, virtual independence in a job is assured

an employee after a 90-day to six-month trial period. Thus, the ability of an employer, including Government, etc., to enforce increased productivity is extremely limited. It goes without saying that disciplinary action for work offenses is almost an impossibility. Fringe benefits, becoming more and more expensive each year and forming a virtual ball and chain burden on industry, perpetuate a demoralizing situation. Car maintenance allowances to carless employees or to those who don't use their cars for work, telephone allowances to workers without telephone, a 13-month or more paycheck, or countless other such tax avoidance provisions that are part of the current wage structure, are deeply ingrained in the system and cannot be easily uprooted. Even the constructive attempt at establishing norms of work agreed upon in principle

by both industry and labor has been a peripheral conscience-satisfying gesture, for the norms are seldom realistic.

It is therefore not surprising that despite the best of intentions, under the prevailing conditions, an appeal to increase productivity in general, albeit in glowing and emotional terms such as "to preserve labor's living standards," "to achieve economic independence," etc. engenders equally glowing general and vague responses. But unless the interested parties get down to the nitty gritty of ameliorating the obviously unpleasant abuses not much progress can be expected.

**THE FIRST STEP** must be a thorough revision of wage policies. It is questionable whether Histadrut possesses sufficient authority to effect such a thorough housecleaning touching upon the many "sacred cows" sanctified for over a

quarter of a century. However, a major effort must be made once and for all to correct the wage abuses that weigh down the economy.

Concomitantly, the tax structure must be completely overhauled since the prohibitive tax and forced loan rates are the principal contributors to labor lethargy and represent the biggest stumbling block to increased productivity. Unless revised income tax regulations make among their prime objectives, incentives rewarding productivity, "Productivity Year" will remain but a high and lofty slogan. To make it real and meaningful the three partners, Government, Histadrut and the Manufacturers Association must roll up their respective sleeves and confront the very basic economic issues squarely.

Samson Krupnick can be reached at 22 Pinsker St., Jerusalem, Israel.

## \$25 M. Grant To Syria While Jews Are Hostage

Editor, POST and OPINION:

President Gerald Ford has recently notified the Congress of the United States that he intends to appropriate 25 million dollars from the Special Requirements Fund for aid to Syria under the provisions of section 903 of the Foreign Assistance Act of 1974. Congress will act upon this measure within the next 30 days. In matters such as this, the House of Representatives has the option of adopting a concurrent resolution declaring that it does not endorse or favor such an action.

In view of the harassment and persecution of the 4,500 men, women and children of the Jewish faith who live in this Arab capital, and bearing in mind that Syria is in violation of the Universal Declaration of Human Rights, of which Syria itself is a signator, I feel that it is incumbent upon the Jewish

and non-Jewish public to express in the strongest possible terms our anger and dismay that this massive funding will be granted without a guarantee that the rights of these Jews will be protected and that they also be granted the right to emigrate to Israel or any other country of their choice.

The 1974 Foreign Assistance Act specifically expresses that no funds authorized under this measure should be provided to any nation that denies its citizens the right to emigrate. I am hopeful that by utilizing every possible means of communication at our disposal, we will be able to convince President Ford, via the Congress, to prevail upon the Syrian government to give our brethren who wish to leave their country the right to do so.

RABBI C. JOSEPH TEICHMAN  
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## On The Synagogue Scene

## Employees Must Be Guarded From Danger

By MYRON SCHOEN

Do you know what the word "Osha" means? Is it Hebrew?



Schoen

Or, maybe a Yiddish word? Have you tried looking it up in a dictionary? Well, you won't find it in any dictionary, English, Hebrew or Yiddish.

If you had been at the recent monthly luncheon meeting of the Metropolitan Chapter of the National Association of Temple Administrators, you would have learned that it's not a word but that it stands for Occupational Safety and Health Act. It's a law of the Federal government enacted by Congress in 1970 and it's applicable to your synagogue as well as every commercial and business establishment in the land.

THE MORE than 25 administrators of Reform congregations in the New York area were alerted to the implications of this law because of the interest of the chapter chairman, Barry Kugel, Central Synagogue, New York City. At his invitation, Alfred Barden, Assistant Regional Director of the United States Department of Labor, spent over an hour outlining its basic requirements. Barden made it very clear from the outset that synagogues are not exempt, nor are their cemetery operations. Even

more important, no employee is exempt from this law.

In what way does OSHA differ from the other laws on the books, such as Workmen's Compensation or Disability Insurance? In passing OSHA, Congress declared as its purpose and policy "to assure so far as possible every working man and woman in the nation safe and healthy working conditions and to preserve our human resources." While previous laws took care of those who suffered injury or impairment as a result of an accident or condition related to the job process or system, this new law makes a rather revolutionary requirement of all employers. It states specifically and unequivocally that the employer, including synagogues, must provide a safe and healthy place for its staff to work in.

THE LAW IS NOT concerned with public safety in synagogues. There are laws already on the books that require you to protect your members and the general public that utilizes your building. Quoting from the Department of Labor's handy reference guide, every employer "... has the general duty to furnish each of his employees employment and places of employment free from recognized hazards causing, or likely to cause death or serious physical harm; and the employer has the specific duty complying with safety and health standards promulgated under the act."

In essence it means the avoidance of hazards which have been proven harmful to personal safety and health.

Barden's exposition revealed an obvious knowledge of synagogue operations as well as possible hazards that apply to the operation of any business or institution. He pointed out that OSHA would concern itself with such matters as to whether a room or a building where smoking is permitted had adequate ventilation so that an employee's health would not be endangered. Where in your synagogue and under what con-

ditions do you store toxic materials? Toxic materials in a synagogue, you ask? Yes, ordinary solvents such as those that use carbon tetrachloride are "toxic" materials and OSHA is concerned with the hazards to any employees as a result of their being on your premises.

WHILE THERE are quite heavy penalties for the violation of OSHA standards, it is much more interested in education than in punishment. Its job is to protect lives and improve health. Barden advised the synagogue administrators to call

upon their insurance companies to provide the guidance needed to assure compliance. Further, you can call your local U.S. Dept. of Labor office for advice and assistance. They are ready to help, not to levy fines.

The OSHA Administration is proud that there has been a seven per cent reduction in fatalities in one year. So, take the first step and write to the Occupational Safety and Health Administration, Washington, D.C., 20210, and ask for their Handy Reference Guide. It's free.

## Finding A Job In Israel

By MURRAY GREENFIELD

When should you look for a job? This is another question. It involves the question of language. If you don't know Hebrew, you should go to an ulpan right away, and study early and late to get some rudiments of the language. Then, you're ready to start. If you don't have a common language with your employer, it can be rough. Even a doctor who can operate in any language has to talk to his nurse. And, this holds true in other fields as well. One fellow came to do a public relations job for an American outfit. He had the job before he left the States. He knew the firm, and he knew public relations, what more did he need? Yet his performance was poor. Why? Because he wasn't finding any stories to write about. He couldn't speak with the people involved in the day to day working of the firm.

So, my recommendation is, when you first get to Israel, go to an ulpan and concentrate on Hebrew. I know, it can be rough. The weeks fly by and you're talking Hebrew like a two-year-old and not only do you wonder if you'll ever master the language, but you haven't done anything about finding work. Stick with it. The Hebrew will come. At least you'll be able to say "I'm looking for work" and ask for a decent salary after a couple of months

in an ulpan. Now, sometimes during your ulpan, the third or fourth month perhaps, a holiday will come along: Succot, Chanukah, or Pesach. You will have a week off. Now, you know a little Hebrew, start looking for work, tell everybody. Every mercatz klitah has a professional job finder visiting each week, see him, use him.

And don't forget, tell people you're looking for a job, not for a medal. Tell them your problem, but don't tell them the solution. Let them know what your field is, but don't tell them that you plan to revolutionize the field in Israel, or what a genius you were back home. It may be true. But people don't like boasters. They like to help the humble guy. So, be humble, tell everyone you're looking, make the rounds of the government, agency, and AACI offices, check newspaper ads, and keep saying "I want a job." Another point about genius, by the way. You may be the most brilliant guy in your field. And, once you have a job, the truth will come out, don't worry. But, when you're still a newcomer and stumbling over Hebrew like a real greenhorn, don't use your bad Hebrew to try and tell everyone how great you are. It just doesn't work.

A recent immigrant who had started as a plasterer in America and built up a very successful plastering business went looking for a job. He sent his curriculum vitae which pointed out that he had a few dozen plasterers working for him. The replies were interesting. They felt he was too good to be a plasterer and an advisor they didn't want, a foreman's job they didn't have. In a follow-up letter he requested a plasterer's job. He is now a foreman. It took a year.

Eventually you find your first job. It may not be just what you wanted. But, it's a start. You're working in your field. And you're learning the ropes in Israel. If you are good and take it easy and try not to change things overnight, you will make out fine. Too many men and women from the States think that "their" training is the only training that's correct. Don't forget that we have been living here for a few years already, and somehow we've managed to keep the country going. Join us at first, don't push or lead at the beginning. Don't worry — if you have talent and ability you'll go ahead.

(To Be Continued)

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## The Digest Of The Yiddish Press

## Roth, Mailer Are Smutlers

By RABBI SAMUEL SILVER

In the same week that Time Magazine did a cover story on the influence of the "Jewish lobby" on American Middle East foreign policy, the Forward ran a story about the influence of the "Jewish literary establishment" on American readers.



Silver establishment" on American readers.

Actually, the article by Meir Shiticker, goes back to a 15-page piece by Richard Kostalanetz for the Michigan Quarterly Review in the winter of 1973. The writer declared that the magazines, Commentary, the New York Review of Books, and the Partisan Review represent Jewish intellectuals who have been duped by Sigmund Freud and Karl Marx.

Himself a Jew, Kostalanetz deplores the power of these journals in shaping public opinion. He cites as an example of their clout their glorification of two writers, Philip Roth and Norman Mailer. In the opinion

of Kostalanetz and also of the Forward writers, these two men are smutlers and not much more. Yet they have been made into demigods by Jews who have forsaken Jewish values.

## Nazi Threat All Over Again

In one issue of the Forward two writers, I. Shmulevitch and Shlomo Ben Israel sound the alarm that all of Jewry is being threatened by the Arab despots. Both writers assert that it's like the time before Hitler, when no one took seriously the menace of genocide.

Shmulevitch points to the Russians as those who bolster the Arab leaders in their nefarious intentions; he reminds us that it was the pact between Hitler and Stalin which accelerated the Nazi thrust. Ben Israel makes it clear that the Arabs are smart propagandists and rich with oil money.

They are reproducing the Protocols by the millions and have even succeeded in poisoning the Manchester Guardian. They have Jewish allies like Moshe Menuhin and some far leftists. A New York office of the PLO is seeking from the Jewish mayor of New York diplomatic credentials.

As for the Jewish counter-attack, it's splintered. Each Jewish organization is on its own, hurling press releases at the enemy. What is needed, warns Ben Israel, is the concentration of the Jewish groups to combat the threat effectively.

## Hitler's Supporter

In the Forward S. Izban reminds his readers that Sadat was on Hitler's payroll once and never expressed regrets about it. On the contrary, in Sept. 1953 when there was a rumor that the fuhrer was still alive, he was asked what he would say to Hitler if he should surface. Wrote Sadat: "My dear Hitler, I greet you from the depths of my heart . . . you will always be remembered as the immortal leader of Germany," etc., etc., ad nauseam.

Rabbi Sam Silver can be reached at Temple Sinai, Lakeside Drive, Stamford, Conn. 06903.

## TORAH THOUGHT

By Z. A. Hilsenrad

Pesach, which we will celebrate at the first Seder this coming Wednesday evening, commemorates our freedom from Egyptian bondage. After suffering barbaric treatment for 210 years, our ancestors left Egypt — for good — they hoped. Suddenly out of nowhere, they see Pharaoh and his hordes bearing down upon them in full battle regalia. From the innermost recesses of broken, bitter and disenchanted souls they cry out to G-d.

THEY COULD well understand that the long Egyptian exile was necessary to cleanse, refine and ennoble them to be worthy of accepting the Torah and becoming the "Am Segulah," G-d's beloved, unique model people. But they had already endured this necessary suffering, they had been redeemed through wonders and miracles. Why was it necessary for Pharaoh to again threaten them with annihilation?

But the anguish was by Divine design — as is everything which happens in this world. Its purpose was to prevent our people from being so dazzled by their miraculous redemption from slavery to freedom that they might have grown arrogant. This happens to nations as well as to individuals. It was necessary to engrave upon their and our minds and hearts that our people are constantly under the protection and guidance of the Almighty.

OUR ANCESTORS were about to face grim tests and hardships during a 40-year trek in a primeval wilderness bristling with fierce animals. Then they would have to conquer a Holy Land inhabited by 31 mighty, war-like kings. To meet these challenges they needed most of all, wholehearted faith in G-d. Pharaoh's pursuit and the subsequent destruction of his army in the depths of the waters provided precisely the additional faith and fortitude they needed to reach to that lofty pinnacle which the Torah describes ". . . and they believed in G-d and (in the prophecy) of Moshe, His servant."

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## THE LOX BOX

## The Shopping Wizard

By MARTIN MOSKOVITZ

In these days of soaring food costs, one has to be extremely well disciplined in a supermarket. So, last week, when my wife decided to go food shopping, I made sure I went along.

After all, these are times when masculine restraint and good judgement are sorely needed. And I also brought along my pocket size calculator to keep track of our purchases. Just some added male ingenuity.

WHILE WE were shopping, I scrutinized the items she selected, just to be sure they were really necessary. Here and there I also pitched in by picking up a

few things needed for everyday survival only.

However, as we neared the end of our shopping trek, my calculator showed that we had stuff in our cart amounting to \$4.75 more than we had in our pockets.

MY WIFE gave me one of those "O.K., what now, genius?" looks.

But don't let it be said that I am not ready to make sacrifices when it comes to fighting inflation. Without saying a word, I returned my jar of marinated truffles and box of chocolate covered matzohs to the shelf.



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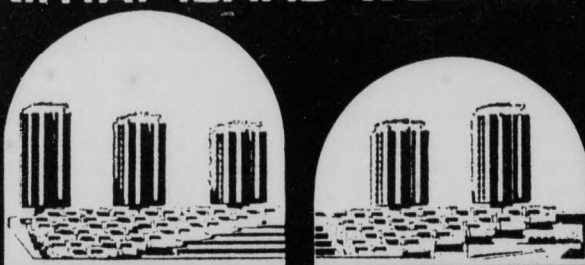
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After I had read three or four glowing reviews of the new biography of Theodore Herzl, I went out and bought it. This is not to say that I am all that easily influenced. However, I had read an earlier book by the author, Amos Elon, "The Israelis - Founders and Sons" and found it fascinating.

Mr. Elon is an Israeli. He was born in Vienna, the city where Herzl himself spent most of his adult life. Elon was, like Herzl, (formerly) a newspaperman. He wrote for Ha'aretz and served as its foreign correspondent in Bonn, Paris and Washington. It may have been in this last capital that he met his American wife who now lives with him and their four-year-old daughter in Tel Aviv.

AMOS ELON HAS produced a portrait of the architect of Israel, Herzl, that is complete with halo and blemishes. Herzl died over half a century ago. His career was characterized by a series of frustrations and unfulfillments. Nevertheless, he never doubted that history would vindicate him.

There are so many facets to the personality of any average human being that a hundred people could each view and describe him in a hundred different ways and all of them could be truthful. How much more is this true for as strong a personality as the founder of modern Zionism! He was adored by hundreds of thousands of Jews to whom he offered a promise of light at the end of a long, dark tunnel. Yet, personally, Herzl had almost no close friends aside from his fellow workers.

HE WAS A MAN who, even when he went, hat in hand, to Baron Hirsch and Lord Rothschild, in order to find some financial support for his dream of a Jewish homeland still could be argumentative and even downright rude to those whose help he was so urgently soliciting.

By the wildest stretch of the imagination, Herzl could never have been classified as an observant Jew. On the contrary, even after the first International Zionist Congress, he had a Christmas tree in the parlor of his home. It was a great step forward for him when, the following year, he substituted a Chanukah menorah for the Christian symbol. The man who tried to force the ruling heads of Europe to forge a covenant with the Jews did not bother to have the mark of Abraham's covenant with God placed on his son. The boy was not circumcised.

HERZL WAS essentially a shy man, but he sought and gained audiences with the Sultan of Turkey, the German Kaiser, the King of Italy and the Pope. He pleaded his cause before prime ministers from England to Egypt to Czarist Russia. He held together by the sheer force of his personality and the vividness of his dream, a group of people in which he had kindled a lost hope. They were so diverse in backgrounds, in language and in religious observance (or lack of it) that the task would seem to have been impossible.

Here was a man, Herzl, the adored only son of a well to do Hungarian Jewish couple. In return, his devotion to his parents was almost too great. As a matter of fact, his Viennese neighbor, Dr. Sigmund Freud, would have had a heyday with Herzl's love for his parents. Freud afterwards treated Herzl's son and said that the boy had an oedipus complex. This could well be said of the son of many a famous father.

HERZL WAS A great leader but he was a poor husband and father. His commitment to Zionism was all-encompassing. He was too involved in his work to have enough time to give to his children and to his poor, unstable wife. Like Freud, Herzl could never have been classed as an advocate of Equal Rights for Women. Quite the contrary. Truly, if one were to look for a study in contrasts, he'd find many of them in the person of Theodore Herzl.

This current biography is rich in detail and remarkably well researched. It reads easily, like a novel. It is the story of a leader, who, like Moses, was permitted a glimpse of the Promised Land but was not allowed to lead his people into it.

By Dr. Rose Franzblau

## Fear Of Distant College

### QUESTION

For the first time in my life I have a problem with my parents.



I am 16, a senior in high school and a very good student, having a grade average of 96 per cent, and in the 99th percentile of my class. My S A T scores, which I took in my junior year, were all above 700. My teachers told me that this is very much in my favor.

My parents insist that I go to a local college and live at home, while my heart is set on going to an out-of-town, high-ranking university.

MONEY is not the problem. It is my mother's apprehension that I will be ruined by my peers if I live away from home. I have assured my parents that I will continue to live as I always have, by the principles they have taught me.

My brother, eight years older, went to a local college and lived at home until he graduated. He met a lovely girl at school whom he married six months ago.

I love my parents the way they love me. But I can become self-reliant only by living away from home.

### ANSWER

With all that is taking place on college campuses that parents read about, it is understandable that they are deeply concerned.

The reports may be exaggerated as to the number of youngsters involved and the permissiveness of the university authorities. But they still do not want to expose their youngster, who will be away from home for the first time, to such temptation.

But some of their anxiety is based on the fact which they must face ultimately that their youngster, in growing up, is separating herself gradually from her parents and her dependency on them. The thought of their youngster going away already makes them suffer from "separation blues," which they cover up by their great anxiety.

THE YOUNGSTER, too, is anxious about what will happen away from home in the new

educational environment, even though she may look forward to it as the great event in her life. While being accepted by the university of their choice makes them feel that their high abilities have been given due recognition, another basic concern is whether they will be accepted by their peers.

Actually, both the parents and their youngster are experiencing the same psychological conflicts. The dissensions, arguments and fights with the parents express the worries, insecurities, and feelings of loving concern which each is experiencing.

YOUR MOTHER'S anxiety is only an expression of her natural questioning and wondering about how well you will do in this new kind of life. But you see it as a lack of faith in you. Also, they may feel you have been such a high achiever and have behaved in a mature and responsible way only because you lived at home with parents who guided, controlled and protected you.

While the mother wants her daughter to grow up, she still wants to hold onto her. While the youngster wants to achieve her independence, she still wants to hold onto her parent, and not give her up totally at this stage.

YOUR PARENTS may reason that if the boy in the family could stay home, then the girl certainly should. They may day-dream that the same wonderful thing will happen to you as happened to him. Having met such a lovely girl, who is now his wife, they hope that if you live at home you will find a wonderful man to marry.

A girl of your caliber, who believes in and lives by the values and morals her parents have taught her, will not change because of a geographic change in her environment. On the contrary, girls of your kind often prove to be a very good influence upon their peers. When they see that the educationally high achiever is also a high achiever socially because of her moral standards, they try to follow in her footsteps.

BRING THESE matters out into the open in your discussions with your parents. Being a girl, you do not have to follow in your brother's footsteps. They could also check up and learn about life on the college campus by personal visits with you to some of the outstanding universities you are considering.

Being respected in this way as to opinions and impressions, they will in all likelihood wind up by respecting your wish and your choice of school.

### Just Between Us

## The Battle Is Over

By HELEN MINTZ

I was beginning to accept the fact that I was to be the only



person who wouldn't own a color TV. Everytime I broached the subject to my husband his face would light up in black and white and he

would say, "But it hasn't been perfected yet sweetie."

"You know," I would snap back, "that's an outright black and white lie!"

I made a quick spot-check of my friends and neighbors roof tops and they're all sporting outrageous antennae. Our roof top is the only one Santa Claus could land his sleigh and eight tiny reindeer on with no hassle whatsoever. I decided to replace my case as another anniversary came due. They say, "Whoever hired himself as a lawyer has a fool for a client," but it was worth a try.

MY SCRIPT went according to the book. Act one. Scene one. Plaintive colorful housewife. "Wouldn't it be nice to be able to see what color an Excedrin headache finally comes in?" Black and white husband: "What's the big deal? When you have a headache everyone knows you take two white pills and close your eyes. Everyone knows that's black. So there you have it, black and white. Next question."

To expedite things, from now on, the colorful housewife will be referred to as "she" and the black and white husband as "he." She: "I can't go through another day without

knowing what color the tidy bowl man's swim shorts are." He: "You'll never know. I just flushed the bowl and he drowned." She: "I want to see the color of the car company's rebate money that they keep hocken you about." He: "Promises, promises, promises. Don't believe everything you hear."

SHE: "When they sell that sexy hair coloring and tell you to 'do it,' I'll like to know what color to 'do it in.' He: "After 22 years of marriage if you don't know how to 'do it,' forget it!" She: "I want to see what color my antacid bubbles in." He: "Aunt Who?" She: "I want to see what color two all beef patties special sauce lettuce cheese pickles onions on a sesame bun are." He: "It's not kosher, so don't fer drey your kup."

She: "I want to see the color of St. Marys blankets, and the veneer on Broyhill Furniture that's given away on the 28 game shows that are aired every week. I want to really see if the colors on the Match Game really match." He: "I give in."

SO YOU SEE my script came out happily ever after. Just so I wouldn't forget my humble beginnings, we now have side by side TV's. His 'N Hers. From humble, we went to ostentatious. Just for fun we turned on both sets to different channels.

Saw double greed on the giveaways, double violence on the who-done-its, double trouble on the soap operas and double depressing news on the day's happenings. Who ever said life's beautiful in color? "Just between us," I could write a better script!

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## THINK PEACE

# Will Egypt Say The Right Words?

As Henry Kissinger sought to narrow down the differences between Israel and Egypt on a new agreement returning more of the Sinai to Egypt, the negotiations seemed to take on the celebration of a public relations contest.

Both Israel and Egypt were telling the press that they favored a new agreement, meanwhile rejecting the proposals of the other side.

AS BETWEEN the public relations aspect, and the need of both nations to satisfy their own citizenry, only Henry Kissinger was able to note any progress. And he, too, was involved

in the same public relations game, not only for his own image and station but for moving the talks along towards some kind of a conclusion.

Israel was holding out the bait of the two strategic passes in the Sinai and the Abu Rodeis oil fields. But while Egypt was not willing to make any kind of announcement that could be interpreted as not only not a peace offer but even as a non-belligerent one, Israel was sticking with no passes and no oil fields, but only another 30-mile withdrawal. The game was

obvious to diplomats, but nevertheless the charade had to be played out. That is what diplomacy is, say the experts.

SO THE WORDING of any agreement becomes as crucial as the amount of territory that Israel will concede, and this is where Dr. Kissinger's strength lies, not to mention his patience.

The hope of the observers is that Egypt will be willing to say the right words and Israel will accept them if not as binding at least as substantial enough.

## Brandeis Five Wins New England Title

By TOM FLEMING

WALTHAM, Mass. (P-O) — Everybody here at Brandeis has been very excited about the Judges five and in fact, they have become the prime winter diversion. Two years ago, no more than 200 students showed up at the gym for the home games; now every game is a sellout. The gym seats 1,650.

THE TEAM finished its remarkable season 500 miles away from Waltham in Brockport, N.Y. In the quarterfinals of the NCAA Division III championship a powerful Brockport State team handed the Judges their seventh loss of the season by a margin of 96-76.

The Brandeis team finished the regular season with a record of 18-6 and with a

number one ranking, they were awarded the home court advantage for the New England playoffs. In the friendly Shapiro Gymnasium before a sellout crowd of 1,650, the Judges topped Rhode Island College by an 84-74 margin and in the finals the following night they outclassed Suffolk University 89-77.

BRANDEIS CAPTAIN Mike Fahey, who scored 78 points in two nights, was elected the tournament's Most Valuable Player. Senior forward Richard Rush was also chosen for the all-tournament team.

With the return of stars Mitch Reuben and Walt Harrigan next year, the team looks forward to another bid for a regional, and possibly national title.

## 500 In Milwaukee Hear Kahane Tell How To Do It

By HYMAN CHESTER

MILWAUKEE, Wis. (P-O) — While a handful of youths dressed in Nazi uniforms picketed outside with derogatory signs, Rabbi Meir Kahane told 500 enthusiastic listeners at the Jewish Community Center how to handle the would-be storm troopers.

"Wait until the police are gone," said the founder of the Jewish Defense League, "then break their heads."

THE BROWN-SHIRTED members of the National Socialist White People's Party, shouting "Hitler lives!" dispersed before anyone could follow the rabbi's advice.

"The Nazi who would put me in the gas chamber has no right

to free speech," said Kahane. "He has no right to live. Allowing him to walk around freely is spitting on the graves of six million Jews."

THE RABBI blamed the "Jewish Establishment" for the "assimilation, integration and a m a l g a m a t i o n of Jewish youth." The establishment's practices have robbed a generation of Jews of its heritage, he said.

At least one solution is available to American Jews, he said: "Go home to Israel."

## Curriculum Of Jews In U.S. Authorized

By TOM FLEMING

WALTHAM (P-O) — What could be an important advance for recognition of the American Jewish experience was in the making here as Brandeis University received a federal grant of \$30,000 to prepare a curriculum to be used in both public and private schools in the United States. Although grants for other ethnic studies were made to other universities, only Brandeis was called on for the Jewish one.

## HOSPITALS TO BE CHALLENGED FOR REFUSING BRIT MILAH

By BERNARD GREENSPAN

NEW YORK (P-O) — Doctors are doing it. Lawyers too. And so are psychologists and social workers. Why not mohelim (Jewish ritual circumcisers)?

So, under the joint sponsorship of the Albert Einstein College of Medicine and the Brith Milah Board, a professional symposium for mohelim was held here recently.

Traveling from as far west as Chicago, the 50 participants were fed such tasty stock of the trade morsels as "Reconstructive Surgery of Congenital Anomalies of the Genito-Urinary Tract," "Advances in Neonatology and the Relationship to Brith Milah," and "The Halachic Imperative of Utilizing and Respecting Modern Medical Knowledge in the Performance of Mitzvat Milah."

THE AUDIENCE listened in rapt attention as Rabbi Moses D. Tendler, the Dean of Yeshiva University's Theological Seminary, adjured them to adhere to the advice of a qualified doctor before circumcising a baby whose health was in question. Quoting Maimonides, he told them that circumcision cannot be performed on a child who had any kind of illness. Therefore, despite the moderate advances in blood clotting procedures, halachic law does not permit the circumcision of the hemophilic child. However, Rabbi Tendler stated that the bisexual infant must undergo a Jewish circumcision if it is born with testicles.

Rabbi Harold Gordon, executive vice-president of the New York Board of Rabbis, accused those hospitals that prohibited mohelim from performing circumcisions within their confines of having an anti-Jewish attitude. He specifically singled out New York's Columbia-Presbyterian, St. Luke's and Lenox Hill hospitals, and promised a campaign to correct the situation.

The effects of the recent ban on the liberal use of hex-

achlorophen and the present dangers of infection to the newborn were discussed by Dr. Arthur I. Eidelman of Einstein College.

The lone discordant note of the symposium was raised by Einstein's Professor Selwyn B. Levitt who felt that the gathering only accentuated the schism between doctors and mohelim. However, one of the mohelim, Rabbi Gerald Chirnomas of Temple Shalom in

## Israeli Officials Here Seen Taking No Chances

NEW YORK — The threat by El Fatah of attacking Israeli officials in the United States was not being taken seriously here, but if the U.S. Government is taking some precautions, the Israelis are taking no chances and are accepting the threats at face value.

Just what security steps are being put into operation at Israeli offices and at the Washington Embassy and at

## So Says Texas Rabbi

# Reform No Longer Offers Freedom

HOUSTON — The only new liturgy approved by the Central Conference of American Rabbis pushes us closer to Conservative Judaism.

This was the view of Rabbi Michael P. LeBurkien. THE SPIRITUAL LEADER of the New Reform Congregation of Houston, in an article in the quarterly newsletter of the American Council for Judaism, asserted "that Reform Judaism placed the ultimate authority for decision-making about religion in each individual. This freedom has been usurped by a priestly caste that would dictate to us our feelings."

Without letup, the Texas rabbi accused the CCAR of clinging "to a style of government that is part politburo and part Imperial Presidency."

Continuing he related that at a CCAR conference any issues are presented in a certain manner so controlled that even the appearance of speakers at certain microphones are planned. Cronyism and authoritarianism are rife in the CCAR.

HE ADDED, that "so is fear. The leaders are fearful of change and use a system of terror to keep rabbis in line."

Rabbi LeBurkien termed the process "creeping inquisition."

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All communications involving editorial material should be addressed to 611 North Park Ave., Indianapolis, Ind. 46204. This includes letters to the editor. All circulation correspondence should be addressed to Post and Opinion Subscriber Service, 101 Fifth Avenue, New York, N.Y. 10003. Matters involving advertising should also be directed to the New York office.

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# What's In A Jewish Name?

By RABBI JACOB CHINITZ

The telephone rang at home. My wife answered and buzzed me on the intercom; it was for the "rabbi." "They said it was all right to call you at home. My child was never named in the synagogue. Yesterday, an uncle died. My question is: is it all right to name the child after the person who died after the child was born?"

Ninety per cent of the questions in "religion" which I receive as a practicing rabbi concern the naming of children. It is not as a radical or Reform rabbi that I tell these people that the Shulchan Aruch has no names to recommend, and that neither halachah or doctrine prescribe limits as to the naming of children.

BUT CUSTOM dies hard, and parents refuse to believe that I am taking their questions and problems seriously when I reply: "You may name your child with any name you desire."

"But rabbi," came the anxious voice again, "You don't seem to understand the question. My uncle died after the baby was born. Is it permissible to name the child after him?"

And again I repeated: "Dear

Lady, there are no laws in the Jewish religion about the naming of children. You may give your child any name you desire."

(Continued on Next Page)

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**Sourabaya**

(Continued from Page 19)

addition to the local tongue.

BEFORE THE MEETING,

Mrs. Mussry located some former records of members of the Jewish community. One name which caught my eye was that of a Mr. Ehrenpreis, no longer alive, who had been an active member of the community 25 years ago and helped establish the religious school. When I was told that he was the son of a rabbi, I identified him as the son of the late Rabbi Marcus Ehrenpreis, one of the distinguished Jewish personalities of his time, Chief Rabbi of Sweden, and one of the founders of the World Jewish Congress. A further search into the scattered records revealed a card in which the late Mr. Ehrenpreis had noted that he had participated in the World Jewish Congress Plenary Assembly of 1952 in Stockholm.

I started the meeting of the small remnant with a "Maariv" prayer service, feeling that they might appreciate what was to them, alas, nowadays, a rare opportunity. My judgment was fully vindicated. Then the Hebrew books in the library were shown to me for identification. These included the Hebrew Bible with commentaries. They are unused relics.

THEN WE BEGAN our discussion. The burden of my remarks was that their Jewish future was dismal, that by their own admission they cannot afford to hire a rabbi or a Jewish teacher, that in the course of another decade or two, they would disappear as a Jewish community, that they might lose their children as Jews, and that the only solution to their problem was Aliyah to Israel. Some of them have relatives in Israel. One had been in Israel for a time and had returned.

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# What's In A Jewish Name?

(Continued from Preceding Pg.)

To relieve my own frustration in this matter, to anticipate further calls on the subject of names, and to express, if not the authentic tradition, at least my personal view on the subject, I wish to continue the conversation that was begun in that telephone call:

Caller: But I don't understand. Aren't children named in the synagogue? Does not the rabbi name them? Don't you have to name children after someone who has passed away?

Chinitz: Madam, only girls are named in the synagogue. Boys are named at their Brit Milah, when they are cir-

cumcised. On that occasion the mohel, as part of the prayers accompanying the act of circumcision, utters the name chosen by the parents, and attaches it to the name of the father. What he says exactly is: May his name in Israel be called so-and-so, son of so-and-so. When a girl is born, the father comes to synagogue on a day when the Torah is read, he is called to the Torah, and, in the course of praying for the health of the mother, the Torah reader, or anyone assigned to the duty, also mentions the name of the baby girl and the name of her father: May her name in Israel be called so-and-so, the daughter of so-and-so.

Caller: Do you mean it doesn't have to be the rabbi who names the children?

Chinitz: No, the naming of children is not specifically or specially a function of the rabbi. Precisely because names are not subject to Jewish law, and since the rabbi rules in matters of law, it is not his special function to name children. It is the parents who name their children.

Caller: But don't you have to name children after dead relatives? I know I was named for my grandmother.

Chinitz: Mrs. Cohen, what is your personal name?

Caller: I don't quite remember. It is something like Sorke, or Sorche.

Chinitz: What does your husband call you? That is, when he does not call you "honey," or by some other endearing term?

Caller: Oh, he calls me Cindy. That's my English name. That's my real name. But in Hebrew I think they named me either Sorke, or Sorche, because that was my grandmother's name.

Chinitz: Exactly. You have proved my point. You say your English name, your real name, is Cindy. And I agree. That is how you are called in real life. In what sense is your name Sorke, or Sorche? Does anyone call you by that name? Do you sign your signature with that name? Is it your legal name?

Caller: No, but I thought that a Jewish person must have a Hebrew name. Aren't all Jewish children given both regular names as well as Jewish names?

Chinitz: What is a Jewish name? Are you, perhaps, confusing "Jewish" with "Yiddish?" Neither Sorke nor Sorche is a Hebrew name. The original Hebrew name is Sarah. It was the name of the wife of Abraham, the first Jew. Neither in the Talmud nor in the Bible do we find that Jewish children were named for grandfathers or grandmothers. It is Abraham, Isaac, and Jacob, not Abraham, Isaac and Abraham. None of the thirteen children of Jacob are named for any of their grandparents or great-grandparents. While we do find tendencies in some families in the days of the Mishna, and also in post-Talmudic literature, to name children for dead ancestors, this made sense in a culture in which the so-called Hebrew or Jewish name was actually used beyond the first act of naming. But if you are called Cindy in daily life, and for every other

(Continued on Next Page)

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And the ransomed of the Lord shall return and come to Zion with Songs & Everlasting Joy upon their heads: They shall obtain Joy and gladness, and sorrow and sighing shall flee away . . . (Isa: 35:10)

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## Passover Greetings

# What's In A Jewish Name?

(Continued from Preceding Pg.) purpose, what kind of tribute is it to the memory of your grandmother than you are named Sorche or Sorke in the synagogue? On the contrary, you are really saying that you would not dream of actually being called by her name.

Caller: Rabbi Chinitz, you really shock me. Are you Conservative or Reform?

Chinitz: I happen to be a member of the Rabbinical Assembly, but what I am telling you is accurate even from the Orthodox view. In fact, there are occasions in Jewish law when the so-called English name is more important than the Jewish name. For example, in the writing of a get, a Jewish divorce document, for purposes of identification it is more important to write the name that is actually used in daily life than the name given in the synagogue.

Caller: You are really confusing me. All my life I was under the impression that names are very important. I know that nobody named children after people who died young. The name of the bride was not supposed to be the same as the name of the mother of the groom. Are you sure you know what you are talking about?

Chinitz: I don't blame you for your confusion. Unfortunately, many American Jews consider the religion of custom more important than the religion of law. Many Jews do not hesitate to violate the Sabbath, the dietary laws, the laws of Jewish education. These very same people are fanatic about names. Custom dies hard.

Caller: Then what do you advise for my baby?

Chinitz: I advise the use of Hebrew names, not only in the ceremony of naming, but also for use in real life. Many Hebrew names can be pronounced in English as well as in Hebrew. If the identical pronunciation is difficult, the Hebrew and English versions should be as close as possible. Names for children should be chosen for beauty of meaning, facility of pronunciation, forms of Jewish identity, not for fulfillment of religious formality and ethnic officiality. Caller: Do you have any names to recommend?

Chinitz: Yes, I do. For example:

## BOYS

Avi ..... my father  
Uri ..... light  
Tzvi ..... deer  
Abba ..... father  
Ari ..... lion  
Gad ..... one of the tribes  
Asher ..... fortunate  
Israel ..... wrestles with God  
David ..... beloved  
Simcha ..... happiness  
Avner ..... father of light  
Adam ..... man  
Sholom ..... peace  
Ben Zion ..... son of Zion  
Baruch ..... blessed  
Barak ..... lightening  
Hillel ..... praise  
Dan ..... judge  
Yigal ..... he will redeem  
Zev ..... wolf  
Dov ..... bear  
Joel ..... God is

## GIRLS

Ahuva ..... beloved  
Aviva ..... spring

(Continued on Next Page)

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# Who's Afraid Of Bugs?

Why are people, especially women, afraid of bugs? two students of psychology at Bar-Ilan University in Israel

Can this fear be cured? who decided to investigate the matter and seek a cure.

Most people notice this phenomenon and accept it, but BEGINNING WITH the basic seldom look further. Not so with psychological assumption that

most adult fears and phobias, including those of bugs, begin around the ages of four to six, they selected a group of children these ages whose parents confirmed that their youngster feared bugs.

The first thing noted by the Bar-Ilan students, Vivian Fliman, originally from South America and Yair Einat, a native Israeli, was that girls outnumbered boys four to one. While this did not constitute sufficient statistical proof, it nevertheless was a first indication of the commonly observed phenomenon that women fear bugs more than men. The young researchers felt that this was a result of the tradition inculcated by the parents in their children at a young age to the effect that a man must not show fear of bugs while for a woman it is acceptable.

NEXT, the investigators discovered that by proper adult example, accompanied by cautious experimenting by the children themselves, their fears were considerably reduced, enabling them to get into much closer and eventually physical contact with the bugs without getting upset or feeling aversion. This was done by a series of specially devised tests in which the children were persuaded to gradually approach a glass container with a cockroach inside, eventually remove the insect by hand and finally place it in another container.

Says Vivian Fliman, "while this is only a preliminary investigation and we intend to pursue it further, it seems to us that the fear of bugs can be virtually eliminated at a young age and thus is unlikely to exist when the child grows to an adult. We aren't sure why children or adults fear bugs, but from our experiments so far and from other known researches, this type of fear seems to originate in what the children view as a mysterious or magic quality of the bugs which causes them to quickly appear and disappear. Furthermore, the children seem to have caught some of their fear from adults, thus creating a vicious circle."

The young experimenters hope to help break this vicious circle. "After all," notes Vivian Fliman, "an American president once said, 'the only thing we have to fear is fear itself,' and that can also apply to the fear of bugs."

## What's In A Name?

(Continued from Preceding Pg.)  
Avrahama ... female Abraham  
Adina ... gentle  
Ayelet ... doe  
Zehuva ... golden one  
Penina ... pearl  
Yafa ... pretty one  
Shulamith ... girl of peace  
Karmela ... girl of the fields  
Ora ... light  
Shoshana ... rose  
Chana ... graceful one  
Hadassah ... myrtle  
Emunah ... faithful one  
Beracha ... blessing  
Tova ... good one  
Tamara ... date  
Devorah ... bee  
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# Pacific Island Community

By CHAP. J. ROSENBLATT  
Armed Forces Jewish Chaplain in Mid-Pacific Hawaii Naval Station

Many Jews might have a hard time believing that a very active Jewish community exists on a tiny Pacific island 6,000 miles away from California. But on Kwajalein in the Marshall Islands, 87 Jews — military and civilian — under the leadership of a dedicated and hardworking Jewish military lay leader, are seriously involved in their Jewish communal life.

Recently, a house trailer, complete with air-conditioning, kosher kitchen, three classrooms and a chapel area seating 55 people, was formally dedicated as the KMR Jewish Center of the Pacific. It is the first permanent home of the Jewish community of Kwajalein.

THE LITTLE ATOLL, buried in the World War II history of the Marshall Islands, where vigorous fighting took place, is not too distant from where the first nuclear bomb was tested. It is currently the site for ballistic missile testing under the direction of the U.S. Army, which employs contractor personnel for research and development of new types of rocket projectiles.

Some of the ablest engineers and scientists of such famous companies and schools as IBM, Western Electric, Bell Laboratories and M.I.T. come with their families to the tiny atoll, which is about three and a half miles long and two and a half miles wide, for contract tours that sometimes last as long as 10 years (for those who enjoy Pacific basin living).

At present, the Jews of Kwajalein take part in Sabbath evening worship, religious school, and adult Jewish education.

THE DEDICATION of the KMR Jewish Center was the fulfillment of a dream, my dream for a dignified place for Jewish worship and study. I am the supervisory chaplain of the Jewish program at Kwajalein in addition to my duties as Armed Forces Jewish Chaplain for the Mid-Pacific (stationed in Hawaii), where I serve members of the Army, Navy, Air Force, Coast Guard and Marines. In my work on Kwajalein I am assisted by one of the most outstanding Jewish military lay leaders accredited by JWB, Melvin Winderman, a registered X-ray technician.

For many years Kwajalein did not have a real home for its local Jewish community; its one existing chapel was built as a church solely for Protestant and Catholic worship. Through the work of Winderman, who devoted many hours to help bring about my dream, the KMR Jewish Center was established.

THE DREAM was born some three years ago when I conducted my first bar mitzvah on the atoll. This was followed by the traditional wedding of an Israeli couple who asked that the wedding ceremony be done completely in Hebrew, with the writing of the traditional Hebrew ketubah and with the ceremony of kinyan. In the absence of a Jewish place of worship, the ceremony was held outdoors (with the chupah made

from home-grown palm branches), followed by a traditional wedding meal held under the blue Pacific sky.

The chupah was subsequently

used as the basis for a communal sukkah, which served as a focal point in activating the Jewish community to express

(Continued on Next Page)

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(Continued from Preceding Pg.)  
their Jewish longings.

Since the dedication of the KMR Jewish Center, many non-Jewish members of the Kwajalein Missile Range have attended various Jewish functions to see for the first time in their lives how their Jewish neighbors celebrate their religious traditions. Many non-Jews have helped decorate and fix up the Jewish Center, which has brought about much good will and interfaith understanding.

ALTHOUGH the dedication of the new KMR Jewish Center can be viewed as a dream realized, I still feel that the future of Jewish life, as well as the KMR Jewish community, depends on a quality of Jewish lay leadership that can lead our people back to a real appreciation for Jewish values and knowledge. Lay leader Winderman is a fine example of these qualities.

It took me over a year to locate Mr. Winderman as the group's candidate for Jewish lay leader. The interesting story about this selection process is that the Jewish lay leader showed an outstanding pride in his Jewishness and was not fearful of standing up for the dignity and well-being of his fellow Jew. I recognized in Mr. Winderman a profound respect for the office of the rabbi and a desire not to play the role of rabbi.

THE SECRET of the success of the KMR Jewish program seems to lie in the maintenance of a clear channel of communication between the lay leader and the military rabbi even though we are separated by more than 3,000 miles. The lay leader phones me weekly to discuss his program and writes frequently to keep me posted.

On my last visit to Kwajalein, at a large party for the children of the Jewish community, I distributed many "goodies" supplied by the Jewish Welfare Board. This elicited an overwhelming positive response from the members of the very active Jewish community.

Every Jewish lay leader can have a success story if he is willing to begin his work with various types of educational programs for young and old alike. The Kwajalein Jewish lay leader at the very start of his program sought out talented young Jewish people who brought with them good backgrounds from their various home communities, and put them to work as teachers and program resource people.

IN ADDITION to furnishing programmatic materials, JWB gave the program its endorsement. This made the Jewish community's work official in the eyes of the military, which is used to working with an organized body that takes responsibility for religious leadership.

In the following letter from Mr. Winderman to the JWB Commission on Jewish Chaplaincy, he describes the things that can be accomplished by a dedicated military lay leader even on an isolated island with a tiny community of Jews:

Our Jewish Community Center on Kwajalein in the  
(Continued on Next Page)

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## Pacific Island Community

(Continued from Preceding Pg.)  
 Marshall Islands has just been dedicated. It is the first such facility that has ever been assigned individually to the Jewish community.

Needless for me to say how deeply proud I am of our new home (trailer 516), which I have named the KMR Jewish Center. It symbolizes the recognition of our people on this small island in the mid-Pacific.

For many years only the Catholic and Protestant faiths were given recognition here, in that the logistic support contractor, Global Associates, an Oakland-based outfit, provided and paid for Catholic and Protestant clergymen. There were no provisions for a civilian rabbi ever to my knowledge. There are still no provisions for a civilian paid rabbi. However, thanks to the extraordinary work of Chaplain John J. Rosenblatt, our military rabbi from Hawaii, our people have recognition.

WOW! What a feeling I get when I see my people finally pull together. It is very difficult for me to express my joy, for I am so happy and proud that it is hard for me to find the right words to say. You see, I can walk with my chest out, proud to say to the world that I am a Jew. To fully appreciate my feelings now you would have to understand the terrible childhood I had because I was a Jew.

I am a Jew! I am a Jew! What a wonderful thing to say, and what a wonderful feeling I get when I say it.

It brings tears to my eyes when I see the new-found respect and interest the Jewish Community is receiving, not only from the Army but the civilian-contracted personnel as well. It is a feeling of a job well done.

HOWEVER, the job is only beginning, and now I roll up my sleeves and get to work, for there is lots to do.

To begin with, I have organized an advisory committee. For our small population, I have a president, secretary and treasurer, plus planning and education committees. I have designated various members of our congregation for specific duties, such as an Oneg chairman, who will weekly assign a family to handle same; also a Hebrew teacher who, with the aid of some of the older post-Bar Mitzvah boys, will teach the younger children. Our president, Stan Krieger, is well educated in Hebrew and teaches the older children and adults in our Hebrew school (Beginning Hebrew).

We are now organizing a Sunday school for the young children, where, under my supervision along with other adult supervision, our older girls will teach the young about Jewish culture.

I HAVE a welcoming committee (in addition to myself) which welcomes all new Jewish island residents and invites them to join our program.

I see this as only the beginning. In accepting this job of lay leader and getting the support of JWB and Chaplain Rosenblatt, I feel for the first time in my life a sense of doing something worthwhile — a  
 (Continued on Next Page)

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By JUDY CARR

A blonde honey of a Sabra girl casually tells a neighbour, "Yossi and I are getting married. We haven't any money. We haven't got an apartment. But we're going ahead."

Jewish parents abroad might tell a couple in such a situation to wait a while. Israeli parents know better. When war may break out any minute, you do not wait a couple of years before the chuppa . . . And what a chuppa it is!

IN SPITE OF the chaotic economic situation the appetite of Israelis for a grand wedding is unquenchable. You see the bride and groom in the flower bedecked car speeding off to the hall and an array of guests waiting attired in their best. One wonders how they can afford all that chopped liver, gefilte fish and chicken and the rest . . . seeing that in the average Israeli household these days they are hard put to manage for necessities.

A caterer confessed the truth. The catering trade is in a very bad way. Since the Yom Kippur War when food prices first rose, they have not been able to make ends meet. They dare not put up their prices because then they really would lose business. So they have taken to arranging modest buffets at a small sum per head . . . So at Israeli weddings you have your chopped liver and eat it.

Then the couple really start living it up. Every available lira goes into a deposit for a house and the couple are deep in debt and mortgaged up to the hilt before they have started the honeymoon. But this doesn't stop the young wife getting pregnant with more haste than caution.

AGAIN . . . what are they waiting for? For another war to break out? For the father to be killed or crippled? Before he goes off for another round in the tanks he wants to preside at his son's birth. The wife works through her pregnancy, sometimes going straight from the office desk to the maternity hospital.

When the baby is born, father really comes into his own . . . Not to speak of mother. Israeli fathers adore their babies and embrace and make a fuss of (Continued on Next Page)

### Pacific Island

(Continued from Preceding Pg.) sense of closeness to G-d.

I truly wish that more Jews around the world would take an interest in their faith and work for the betterment of mankind.

May G-d bless you for the wonderful work you are doing for the Jewish people in the armed forces, and please accept my sincere thanks for giving me this great honor in serving my people.

YOU SEE, where there is a will there is a way. Being on a tiny island away from civilization is no reason why Jews cannot work together, even under hardships, and build a house of worship, where they can keep their dignity and self-respect, teach their young and, above all, pray to G-d.

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# Anne Rachael Is Dead

By ELAINE GARFIELD

PHOENIX, Arizo (P-0) — This is the story of Anne Rachael Horowitz, whose tiny life touched only the briefest moment in time. Yet, because she lived — and died — others who never knew her may be spared the terrible anguish suffered by those who loved Anne Rachael and had to watch her die.

When little Anne Rachael is born on Mar. 4, 1969, she is an unusually beautiful and happy baby, a welcome addition to her small family. Horowitz, an attorney, and Marilyn, his wife, a teacher, had moved to Phoenix from Philadelphia about a year and a half previously, because their son, Sam, is an asthmatic. The doctor said the move was necessary to save the boy's life, so Sam celebrated his second birthday in the warm, Arizona sunshine. By the time of Anne Rachael's birth, Sam is three and a half and showing some improvement.

FOR THE FIRST five or six months of her life, Anne Rachael does all the delightful things that new babies do. She smiles and gurgles and turns over in her crib and grasps things in her tiny hands. All indications are that she is a perfectly normal little girl who will be spared her brother's long history of illness.

To be sure, there are one or two small shadows in the picture. For instance, why isn't she beginning to crawl like other babies of her age? Her parents shrug off their doubts — babies develop at different speeds.

One evening, when Philip comes home from the office, his wife greets him with a question that will be etched in his memory for the rest of his life. "When was the last time you saw her turn over?"

FOR THE FIRST time he drags out all the suspicions he has refused to face. He focuses on them and is gripped by terror, at last realizing there there may be something wrong . . . even though he has no idea what it might be. He has never heard the words, "Tay-Sachs Disease."

Their pediatrician scoffs at their fears. You've had one sick child so now you're being over-protective, he tells the young couple. Forget about it. She's all right. There's nothing wrong. They take the baby home. Each check-up brings the same (Continued on Next Page)

## Chose Not To Wait

(Continued from Preceding Pg.) them publicly and are proud to be seen wheeling a pram.

Mother will soon be out to work again with baby safely stowed in a creche. That mortgage will not wait for an answer. Israeli babies are cared for . . . among the most cared for and loved in the world. As babies everywhere they have a large howl in the matter.

IT IS HEARTRENDING to realize that so many of these young fathers that we saw parading with their offspring will never wheel a pram again, that some of them never even saw their new-born babies. That is why Israeli couples choose not to wait.

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(Continued from Preceding Pg.)  
report, the same reaction.

Yet, despite the doctor's reassurances, Philip and his wife feel the baby is no longer progressing. She does nothing new. They almost begin to doubt their own sanity. Are they really only imagining that something is wrong? Yet, if there is, what could it be?

WHEN ANNE RACHAEL is 11 months old, Horowitz and his wife can no longer stand the uncertainty. They take her to their own doctor. After one look, he calls in a specialist for consultation and, later, Barrows Neurological Institute.

Diagnosis: Tay-Sachs Disease. Prognosis: hopeless. Tay-Sachs Disease is a death sentence. There is no cure, no treatment. Tay-Sachs is 100 per cent fatal.

It is an inherited, genetic disorder causing progressive degeneration of the nervous system. Before little Anne Rachael can die, she will become blind, paralyzed and mentally retarded. She will have to be institutionalized and tube-fed.

TAY-SACHS DISEASE is 99 times more common in Jewish families than among non-Jews. The preponderance of cases occurs in couples where both husband and wife are Ashkenazi Jews — those whose ancestors came from Eastern Europe, particularly the Russian-Polish border areas. It is estimated that one out of 30 American Jews of such heritage is a carrier of the Tay-Sachs gene. Yet, carriers are entirely normal. Only when two carriers marry and have children is there a possibility for an affected child.

Parents spin dreams — not great, earth-shaking dreams, but the thoughts shared by most new parents who see in their mind's eye the time when a little girl will run to greet her daddy, how she will climb on his lap to have a skinned knee made better or ask for help with arithmetic.

For Phil and Marilyn, these dreams end when Anne Rachael is 11 months old. For this little girl, these things can never be.

ANNE RACHAEL spends her first birthday at home. The day tries for gaiety, but ends up fraught with tension. By the time she reaches 16 months, the family is informed that full-time, professional care is essential. Phil searches Phoenix, all of Arizona, but in vain. There is no facility in the area to care for Anne Rachael.

The closest place is a private hospital in California — Home of Angels. It becomes home for little Anne Rachael. The cost of her care staggers the imagination. To save money, her parents take turns flying or driving to California, returning home with reports and pictures.

Does she even recognize them? Once a head nurse remarks, "She knows her daddy's here." They hope it's true. That hope is the only thing that keeps them going.

IN THEIR HOME, tension mounts. The strain becomes increasingly difficult to bear. The ability to communicate disintegrates. Even before death claims Anne Rachael, her parents separate. For them, life as a family has come to an  
(Continued on Next Page)

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**Anne Rachael Is**

(Continued from Preceding Pg.)  
end. Without Tay-Sachs, would the divorce have occurred? Who knows.

In Tay-Sachs children, death takes place by three to five years of age. In Anne Rachael's case, life quietly ebbed from her tiny body at 25 months.

Today, at nine, Sam still talks about the baby sister he knew so briefly. Always fondly, sometimes quizzically, he recalls that time when he still believed that someday she would be big enough to romp with him.

SAM IS a Tay-Sachs carrier.

Yet, because of present-day knowledge, he need never know the agony of fathering a Tay-Sachs child.

Tay-Sachs Disease cannot be cured, but it can be prevented. A simple blood test accurately determines carriers. By identifying "high-risk" couples (where both husband and wife are carriers), appropriate counseling will allow them to have only unaffected children. Intrauterine diagnosis can be made early in pregnancy.

THROUGHOUT the country, cities have been establishing screening programs for mass testing of all Jewish men and women of child-bearing age. A carrier leads a normal life — but each of his or her children has a 50 per cent chance (1 in 2) of also being a carrier. When both husband and wife are carriers, each pregnancy carries a 25 per cent risk of producing a Tay-Sachs child.

There is a national Tay-Sachs Foundation with headquarters in New York City. In Phoenix, leadership has been assumed by the March of Dimes and plans are under way to set up a day for the mass screening.

Just prior to participating in two Tay-Sachs Teach-Ins at Phoenix and Scottsdale synagogues, Phil Horowitz said: "I WATCHED my child die a little bit every day. When you go through this, some part of you dies too. The worst shock is not the actual death, but experiencing the insidiousness of this brutal killer — and the terrible knowledge of what the remainder of your baby's life will be."

This is why ever since Anne Rachael's death, Phil has been trying to educate people about Tay-Sachs Disease, to share the expertise he so desperately wishes he never had to acquire. What is his objective?

"I WANT PEOPLE to be screened to ascertain whether or not they are carriers. The main intent of this is positive — most people will be told they're not carriers. Those who find they are can then deal with the situation."

Anne Rachael Horowitz died Apr. 27, 1971. Those who must find reasons for things will speculate on the meaning behind her brief, tragic life — why it had to happen as it did. Those who seek answers may find one in her father's words:

"I am devoting whatever time and resources I have toward doing this in Anne Rachael's memory. Everything that I do in this direction, I do with love and affection for my little girl. It is my own small, personal memorial to her."

AND YET, who can say that Anne Rachael Horowitz didn't create her own memorial when she entered the world and when, so soon after, her fragile grasp on life ended?

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## Both Movies And Adventure

# Pioneering The Westerns

By ALEX BERLYNE

Just when I'd decided that nothing on the freaked-out Pop scene could surprise me any more, along comes Kinky Friedman, "part Jew, part cowboy," whose first album is on general release. Raised on a Texas ranch, according to the sleeve notes, Kinky believes that "cowboys and Jews, in fact, have a common bond. They are the only two groups of people in the world to wear their hats indoors and attach a certain amount of importance to it."

Track titles on the album, all written by the Maestro himself, include "Ride 'Em Jewboy," described as "an evocation of the rootless misery of the diaspora." "Both Jews and cowboys are wandering, soulful types," notes Mr. Friedman, a moustachioed youth wearing a sombrero (purchased from the Hadassah Thrift Shop) on the back of his head a la Yeshiva-bocher. "Both have their problems and know how to enjoy their suffering pretty well." You can imagine a heartfelt "Amen" to that from Bob (Zimmerman) Dylan, another High Plains Drifter with a Jewish background.

IN PRETTY MUCH the same vein, with the significant difference that he's milking the Jew-Westerner situation for all it's worth in the way of belly-laughs, Mel Brooks, the director of the spoof-Western "Blazing Saddles," himself plays an Indian chief whose war-bonnet is inscribed in wampum: "Kosher le-Pessah." As a posse, led by a black sheriff, rides down on the Indian encampment, Brooks shrieks "Schwartzers!"

Oddly enough, the first screen cowboy hero, "Broncho Billy," was a Jewish actor called Max Aronson who appeared in over 400 one-and-two-reelers before losing out in popularity to the granite-visaged William S. Hart, one of whose early epics was intriguingly entitled "The Aryan."

HOLLYWOOD'S never-never Wild West continued to have a large Jewish population, however, even after the eclipse of the rather rotund "Broncho Billy," and the vagueness of Central Casting about Indian physiognomy permitted many of them to play both cowboys and Indians as the occasion demanded. The late Jeff Chandler (Ira Grossel) was equally at home as the Apache chief Cochise or a W.A.S.P. lawman. Charles (Buchinsky) Bronson, whose Slav features would be more suitable for an Eastern (east of the Oder-Neisse line, that is), rode confidently in "The Magnificent Seven," together with Eli (Continued on Next Page)

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## Both Movies And

(Continued from Preceding Pg.)  
Wallach, as well as taking to the war-path in "Chato's Land" and other sagas of the Indian wars. "Chato's Land," by the way, marks an ominous trend towards the Adults Only Western which I can only deplore. That currently hot property, Dustin Hoffman, managed the difficult feat of playing both a cavalryman and a Cheyenne brave in the same movie, "Little Big Man."

Other landmarks of the Western landscape include Kirk Douglas (Issur Demsky) who has bared his magnificent teeth in many an oater; Nehemiah Persoff, Jerusalem-born, who rode his wheel-chair through "The Comancheros;" Rod Steiger, the loquacious, sorrowful heavy of "Run of the Arrow;" the irrepressible Tony Curtis (Bernie Schwartz); the saturnine Martin Landau (of "Mission Impossible"); and heavy-jowled Lee J. Cobb (presumably Jacob) who has syceated his way through countless Westerns and is familiar to Israelis as Judge Garth, the cattle baron of TV's "The Virginian."

## EVEN 1939'S CLASSIC

"Stagecoach" featured that fine actress Claire Trevor (Wemlinger) as "Dallas," the stock prostitute with a heart of gold (I half expected John Wayne to ask her "What's a nice Jewish girl like you doing in a place like this?"). Recently she returned to her people as "Marjorie Morningstar's" mother.

Some Israeli actors occasionally turn up in Hollywood's tepees, among them Ze'ev Berlinsky and Ziva Rodan, a former Zichron Yaacov Wine Festival Queen, adding to the Jewish complexion of that imaginary country Across the Wide Missouri. I was hardly surprised to hear Marlon Brando, a Gentile, order a pulque in the cantina scene from "The Appaloosa" and only woke up to my pardonable error when he was served with pulque, a Mexican beer, instead of a drumstick.

Despite all the foregoing it is axiomatic that Jews never play Jews in these horse-operas. The one exception I can recall was the 1960 version of Edna Ferber's "Cimarron" where David Opatoshu appeared as "Sol Levy."

**JEWS DID**, in fact, play a role in America's Manifest Destiny and some of them were trailblazers, exploring the West ahead of the settlers and the cowboys. Solomon Nunes Carvalho, for instance, was official artist to Fremont's expedition which explored the route across the southwest for what is now the Santa Fe railroad. In 1857 he published his account of buffalo hunts, raids by hostile Indians, eating his pony when the party was snowed up and all the hardships of the journey "Across the Rocky Mountains, including three months residence in Utah, and a perilous trip across the Great American Desert to the Pacific." Descriptions of Cheyenne scalp dances and how Carvalho mystified the squaws by turning their brass ornaments to silver with his photographic mercury enliven the story and the fact that he was an orthodox Jew adds piquancy to the narrative.

(Continued on Next Page)

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**Both Movies And**

(Continued from Preceding Pg.)

London-born Maurice Mor-decai Samuel appeared in the '40s in the Coeur d'Alene country of Idaho, populated solely by Blackfoot Indians and mountain-men. It is my sad duty to relate that he was next reported in the St. Croix Falls area of Minnesota, then referred to as "Unorganized Territory," where he had built a trading-post and settled down to some light housekeeping with a squaw. Samuels' log cabin was situated not far from Hibbing where, a century later, Bob Dylan was born.

IF YOU'D LIKE to see a Jewish trader at work, I've reproduced here a photograph of Julius Meyer (1851-1909) with some of his Sioux customers in Nebraska in the '70s. As it was difficult to find a shochoet willing to accompany a buffalo hunt, many of these Jewish pioneers had an extremely restricted diet and were referred to by the Indians as "egg-eaters." It was "hard to be a Jew," as the first of our compatriots in Utah discovered in the '50s. The Brooks, Rosenbergs, Marks, Rosenbaums, Ransohoffs, Goldbergs and Kahns who settled in Salt Lake City were outraged to be called Gentiles by their Mormon neighbours.

Levi Strauss, who travelled to San Francisco in the Gold Rush, cut his stock of tent canvas, made of serge de Nimes, into work-pants for the miners, adding brass rivets to the pockets so that they could carry all those lovely nuggets. His denim pants have become part of the Western legend and have indeed swept the world, except for Nimes where "Levis" were recently reported to be in short supply.

A SAMUEL J. KLINE, who ended up as a New York dress manufacturer, was taken as a boy by prairie schooner with a cavalry escort from Fort Leavenworth to Denver in 1859, and has left an exciting account of his father. The old man was one of the "Pike's Peak or Bust" boomers and was present at every other mining strike in the '60s and '70s, including those in the Cimarron and the Black Hills of Dakota. While in Montana the old boy rode with a group of vigilantes and helped string up the notorious road agent, Joseph Alfred Slade.

Young Sam later recalled the terrible Black Kettle uprising of 1864. Among the victims were the Tiedemann family, friends of the Klines, whose scalps were taken to decorate a Cheyenne lodge. Is it possible that among these barbaric ornaments was a sheitel?

Four years later it was a Jew, Otto Mears, who negotiated a peace treaty with the hostiles and had his photograph taken together with Ouray, chief of the Uncompagne Utes, to celebrate the occasion.

SOME TIME AGO, watching the members of a Jerusalem chevra kadisha charging down Rehov Aristobulus to their waiting hearse, I realized that their wide-brimmed hats, frock-coats and leather knee boots closely resembled the outfits worn by Wyatt Earp, marshal of Dodge City, and his posse. I mentioned this to a colleague, Shalom Cohen, who has been working ever since on a Jewish horse-opera entitled "Gunfight at the Oyveh Corral." — Reprinted from the Jerusalem Post.

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# A Hoosier Rabbinate

(Continued from Page 8)

one of the earliest rebuffs and humiliations of my ministerial career. I had been assigned to accompany Rosenwald for an interview with a possible prospect, a well-to-do clothing merchant on our main business street. The merchant, something of a misfit, had been known to boast of his frequent and "generous" doles of quarters and half-dollars to all the schnorrers that came his way, and was therefore particularly emphatic in his opposition to our "newfangled" idea of charity organization. Apparently not knowing or caring who Julius Rosenwald was, the man listened in poker-faced silence to our plea; then, without a word, he curtly ushered us to the door. My righteous but voiceless indignation can be imagined. Rosenwald, however, in his gentle and benignly characteristic way, merely shrugged it off with the comment: "You know, as in any old and historic group of people, you'll find the extremes of the best and the meanest of the human species among our own."

The promised results of our federation campaign were quickly forthcoming, both in financial returns and in the solution of pending "cases." One of the first of the latter was that of a newly arrived immigrant with a family of six children. His only material possessions consisted of an old huckster's wagon and an equally aged horse, and he suffered from incipient tuberculosis. The good ladies of the Benevolent Society had been helpful, of course, but could only supply him and his family with their well-meant sympathy and periodic baskets of food. With this early case on its hands, the federation immediately forwarded the father to the Denver Hospital for Consumptives and provided regular and systematic care for his family at home. After he had had a brief stay in Denver, the father's physicians there recommended that his physical condition had improved sufficiently to permit his return home, provided that our federation could furnish him with housing somewhere out in the open, where his medical care and treatment might be continued. All this was satisfactorily arranged by the newly organized federation and in a manner which completely won the hearts of our erstwhile rebellious Benevolent Society. To summarize the story, the father in due time was cured, lived until late in his seventies, and he and his family, quite in the fabulous tradition of Horatio Alger, prospered sufficiently to become not only material and civic assets to but even benefactors of the community that had earlier befriended them.

(To Be Continued)

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## Social Side

(Continued from Page 6)  
Shoolem (Hilda) Ettinger, Mrs. Sam Hochman presented new life memberships to her granddaughters, Mrs. Keith Skultety and Mrs. Brian Schuster, having previously purchased life memberships for her daughters for a total of three generations of Hadassah life members in the Hochman family. Mrs. Harry (Sylvia) Hochman purchased a life membership for her daughter-in-law, Mrs. Stephen Hochman, and Mrs. Esther Mitchell presented her daughter-in-law, Mrs. Marvin Mitchell with the cherished life membership.

Also purchasing life memberships for their daughter-in-laws were Mrs. S.A. Kopelov for her daughter-in-law, Mrs. Jerome Kopelov, and Mrs. Harry Alpert for her daughter-in-law, Mrs. Joseph Alpert. Mrs. George Claymon purchased a life membership for her granddaughter, Miss Deborah Sue Claymon.

Other new life members of Hadassah are Mrs. Celia Sentir, Mrs. Louis Anton, Mrs. Ralph Bloom, Mrs. David Bernstein, Mrs. Herman Delman, Mrs. Sarah Hartmann, Mrs. Hanna Hasten, Mrs. Jerome Kopelov, Mrs. Evelyn Bidney, Mrs. Gerald Epstein, Mrs. Al Mordoh, Miss Frieda Gelman. Mrs. Shoolem Ettinger announced a total of 23 new life memberships purchased by Hadassah women this past year.

Helping to make this Hadassah Donor the most successful in the history of the Indianapolis Chapter, raising more than \$36,000, were donor committee chairmen, Mrs. Robert Fruehman, Mrs. Charles Echt, Mrs. Roger Hurwitz, Mrs. Robert Solow, Mrs. Elliot Gold and Mrs. Ronald Glanzman. Financial secretary and treasurer for the event were Mrs. Harold (Evalyn) Goldberg and Mrs. Sherman (Alberta) Weinstein. President of the Indianapolis Chapter of Hadassah is Mrs. Abe (Alice) Max extended her appreciation to the more than 200 women present for their generous support of Hadassah and its many services in Israel.

\* \* \*  
Thanks for the calls, cards and letters and please keep them coming!

## Inside Indiana

(Continued from Page 4)  
reach or pass their 75th birthday this year.

## At Hillel

THE PURDUE HILLEL will view the film, "Wall in Jerusalem" on March 22. It documents the history of the Jewish homeland.

## Sunday Singles

THE JEWISH SINGLES Sunday Set is having a social evening at 8 p.m. on Sunday, March 23 at the Spring Hill Club House at 46th St. near High School Rd. There will be door prizes, drinks, games and music — members \$1 and non-members \$2. Questions, call 293-8526 or 255-5216.

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**Ecumenical Seder**

(Continued from First Page)  
for each other, no one else will." Thus, Rabbi Stein went on to explain the feelings of unity and strong emotional ties that are a part of Passover.

"The celebration of Exodus is the emergence of the Jewish people," he continued. "It is a celebration of freedom culminating in the giving of the Law. The events of that time formed a people out of a group. It was a new people that entered Sinai, a people without a 'slave mentality.'"

If the Eucharist was a re-enactment of the Seder, he said, it has no parallel in Judaism where the Seder takes place only once or twice a year.

"The significance of the Seder is not that of a sacrament, helping an individual to achieve salvation," explained Rabbi Stein. "Rather through the food we internalize the feelings of slavery."

AFTER THE question and answer period and mass which followed, came the Seder. Perhaps it was the breaking of bread, or rather matzoh, which did the most toward promoting a spirit of reconciliation. The Seder, which had been co-ordinated by Sisters Tomacina and Angela and Mrs. Leon Katz of B'nai B'rith Chapter No. 924, brought together a group of women and produced a group of women friendly if not friends. Sister Angela learned to make matzoh balls, and everyone learned something about each other.

Mrs. Steven Hochman, Mrs. Jacob Frankovitz, Mrs. Leonard Rubenstein, Mrs. Kenneth Kaplan and Mrs. Robert Gordon assisted in the preparations and serving of the meal.

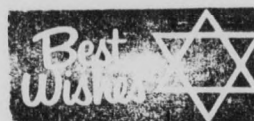
The women took turns in reading from the Haggadah, passages which evoke the memories of Jews in slavery in Egypt, and everyone sang the songs which celebrate freedom. Jews or Catholics, there was a feeling that people are people.

Make matzoh balls, not war anyone?

**Seder Plate**

Before the master of the house on a large plate are placed the following:

1. Three whole matzos, covered.
2. Zeroa — a roasted meat-bone, symbol of the paschal lamb.
3. A roasted egg.
4. Moror — bitter herbs, usually horseradish.
5. Charoses — a mixture of nuts, apples and wine.
6. Karpas — celery, parsley or potatoes, to be dipped in salt water.



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**Newcomers****The Rosenthals  
From Charleston**

Libby and Joseph Rosenthal have recently moved to Indianapolis from Charleston, W. Va. They are currently residing at Knob of the Woods Apartments, 7156 Knobwood Dr.

The Rosenthals came to Indianapolis to be close to their daughter and son-in-law, Cheryl and Gilbert Ratzman and their grandchildren. Libby and Joseph also have a daughter, Mrs. William Cooperman, who was recently married and is currently residing in Charleston.

Joseph Rosenthal is a semi-retired Certified Public Accountant. The Rosenthals have recently joined Congregation Beth-El Zedeck and are enjoying our community since their arrival here in September.

**Order Of Service**

Recite the Kiddush, after which all drink the first of the four prescribed cups of wine.

Wash the hands, omitting the customary prayer.

Eat the celery, dipping in salt water and saying the prescribed blessing.

Break the middle matzo, putting half away for the afikoman.

Recite the service in the Haggadah.

Wash the hands, with the customary prayer.

Recite grace for bread over a piece of the upper matzo.

Recite grace for matzo, breaking and distributing the upper matzo.

Eat the bitter herb, dipped in the charoses.

Eat the bitter herb and matzo sandwich.

Serve the Pesach meal.

Eat a piece of the afikoman, after which no other food may be taken.

Say the grace after meals.

Chant the Hallel (psalms of praise).

The Pesach service has proven acceptable to God.

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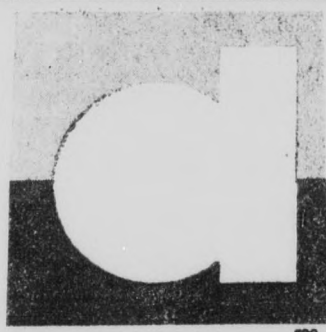
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**Federation Campaign**

(Continued from First Page)  
budgets for local, national and overseas agencies were based on the results of last year's record campaign.

In effect, he said unless maximum dollars are raised, it will be necessary to reduce 1976 budgets of the Federation beneficiaries — local as well as national and overseas, including the United Jewish Appeal and aid to Israel.

It was pointed out the inflationary spiral as well as increased needs of the agencies, particularly overseas, made it necessary that additional funds be raised.

JWF officials also said it was vital that the current drive be concluded swiftly because 1976 budgeting is already under way for local agencies and for allocation decisions it is necessary to know what funds are available from the 1975 campaign.

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**Joe Berkovits**

Mr. and Mrs. George Brummer of Wilmette, Ill., formerly of Indianapolis, announce the engagement of their daughter, Suzanne Marie, to Joe Berkovits, son of Mr. and Mrs. Anton Berkovits of Miami, Fla.

An Aug. 10 wedding is planned at the Broadmoor Country Club.

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